

BRAHMA SUTRA

CHAPTER 4

3rd Pada

1st Adikaranam to 6th Adhikaranam

Sutra 1 to 16

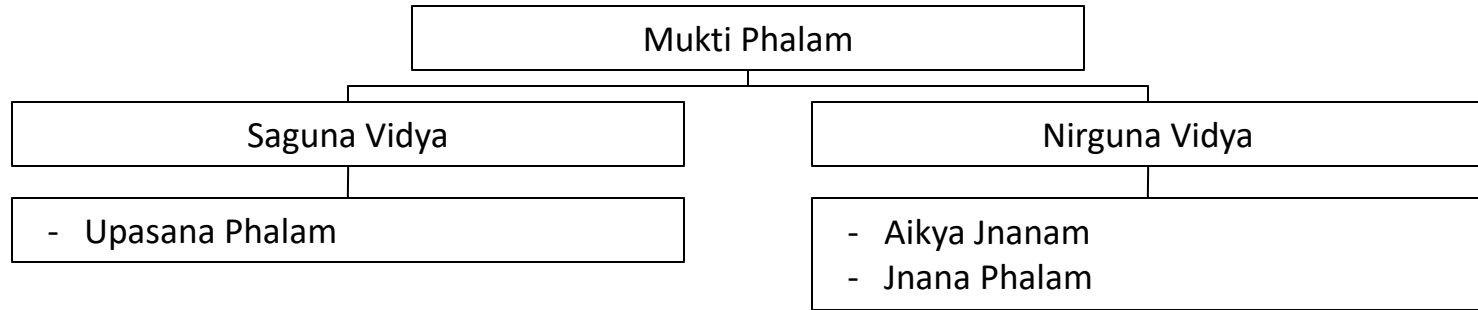
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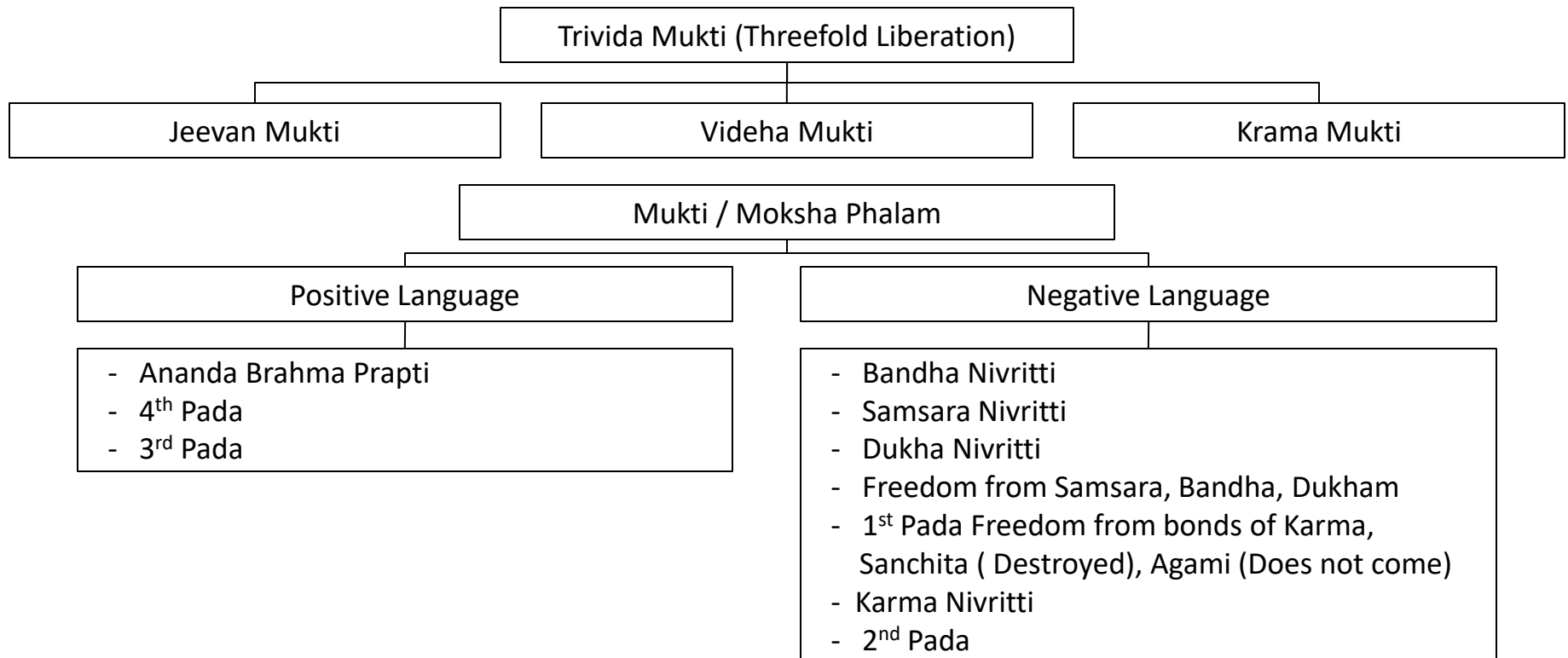
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4th Chapter :

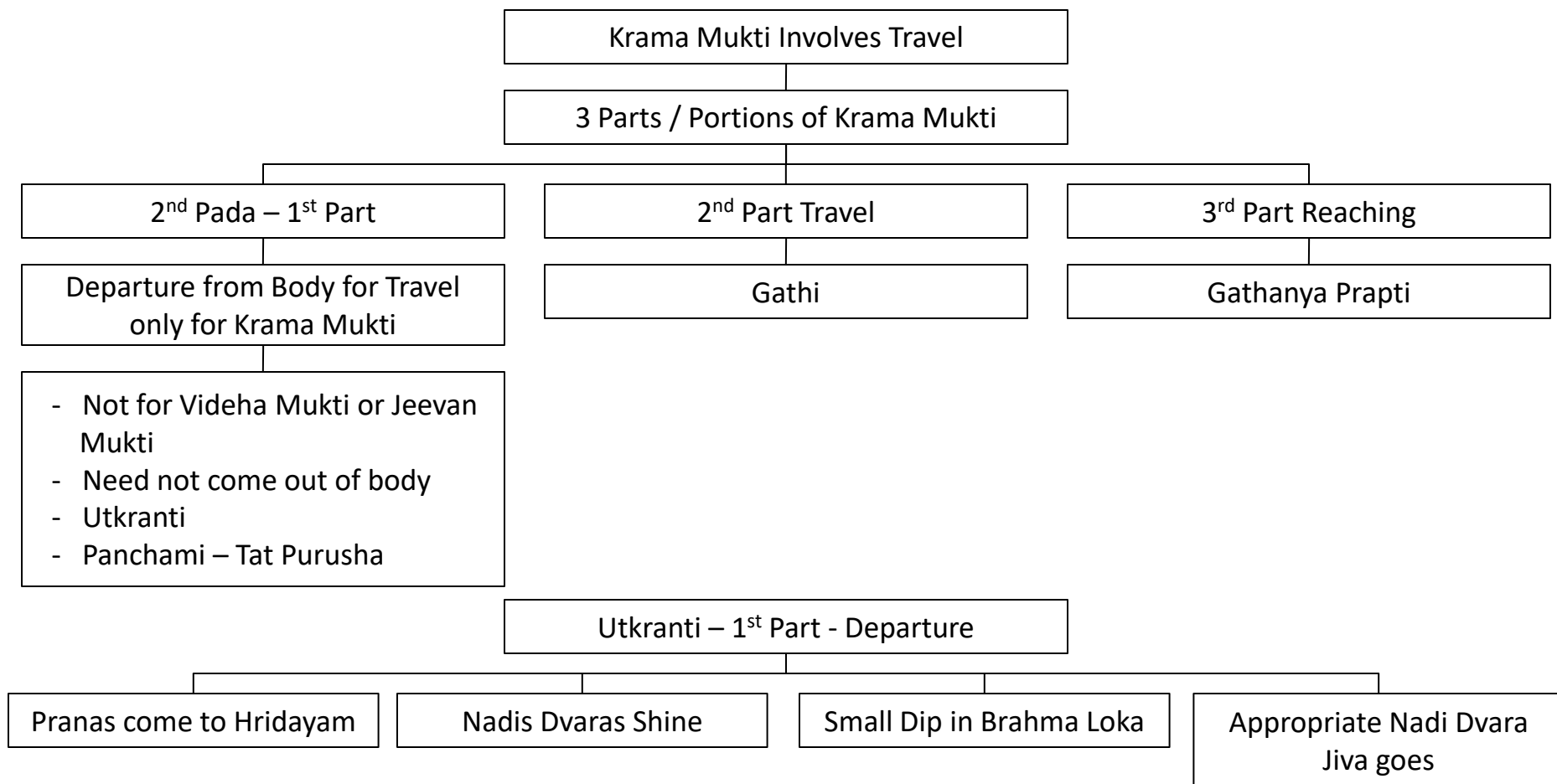
- Phala Adhyaya, Phalam of Upasaka Vidya.



- Both together is called Mukti Phalam



- 2nd and 3rd Padas complimentary both deal with Krama Mukti of Saguna Upasakas, Involves travel after death.



- 2nd Part Travel - Gathi and Reaching of Krama Mukti left out.

Gathi :

- Travel through special Path, Shukla Gathi, Deva Yana special name of special Paths, taken by special Sadhaka called Upasaka.
- One of topics of 3rd Pada is travel of Upasaka through Shukla Gathi, Deva Yanam.

2nd Topic :

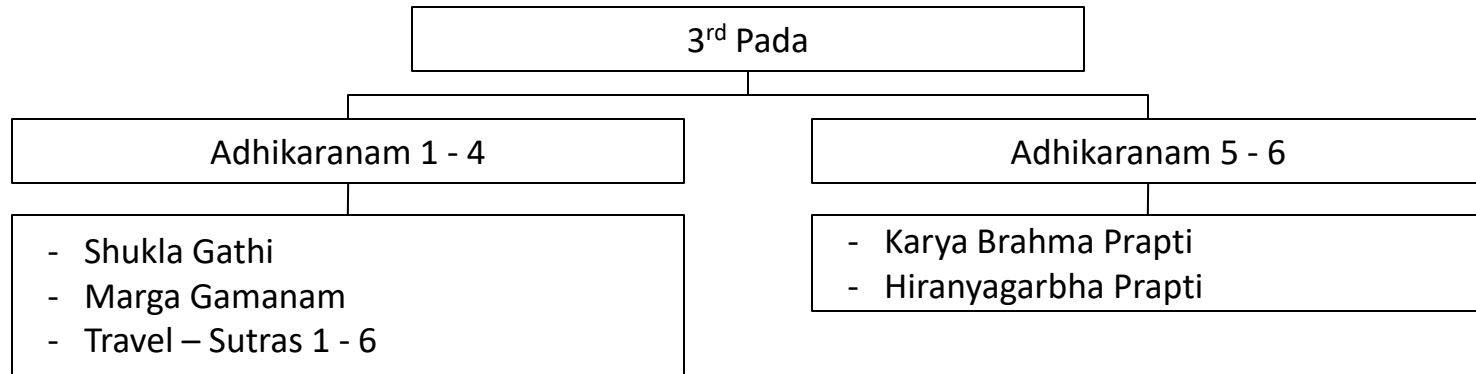
- Reaching destination of Saguna Brahman, Hiranyagarbha Loka, not Nirguna Brahman.
- Because Upasaka Agyani not ready for Nirguna Brahman Aikyam.

Intermediate destination :

- = Saguna Brahman or Karya Brahman / Hiranyagarbha Prapti.
 - Karya Brahma Prapti
Shukla Marga Dvara Gathi
- } 2 Topics of 3rd Pada

Chapter 4 – 3rd Pada :

- Shortest Pada of Brahma Sutra – 6th Adhikaranams – 16 Sutras.



Sutra 1 :

अर्चिरादिना तत्प्रथितेः ।

Archiradina tatprathiteh

On the path connected with light (the departed soul of the knower of Saguna Brahman travels to Brahmaloaka after death), that being well-known (from the Sruti). [4 – 3 – 1]

- Achiradhyadhikaranam – Topic 1 – One Sutra

Subject :

- Whether there is only one Shukla Gathi leading to Brahma Loka or Many Shukla Margas leading to Brahma Lokas.

Why Doubt?

- Local destinations have Many Margas, it May be possible, Are there many Shukla Margas or One Shukla Gathi.

- Controversy because of Several Veda Vakyams.

a) Chandogyo Upanishad :

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव
रश्मिभिरूर्ध्वमाक्रमते स ओमिति
वा होद्वा मीयते स यावत्क्षिप्येन्मनस्तावदादित्यं
गच्छत्येतद्वै खलु लोक- द्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ५

atha yatra itada smacchariradutkramati, athaitaireva rasmibhirurdhva
a(ma)kramate. sa aimiti vahodva miyate.
sa yavat ksipyenmanah, tavadadityam gacchati.
etadvai khalu lokadvaram vidusam prapadanam nirodho 'vidusam.

Then when a person leaves the body, he goes upward with the help of these rays. If he dies while meditating on Om, his going up is assured; otherwise not. In the amount of time it takes his mind to move from one thought to another he can reach the realm of the sun. The sun is the gateway to Brahmaloka. Those who know the meaning of Om and think of it at the time of death enter Brahmaloka, but those who are ignorant of it have no chance of entering. [8 – 6 – 5]

- “Surya Rashmi” Upasaka goes through Surya Rashmi, Shukla Gathi Associated with Rays of sun.

b) Brihadaranyaka Upanishad :

ते य एवमेतद्विदुः, ये चामी अरण्ये श्रद्धां सत्यमुपासते,
तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः, अह आपूर्यमाणपवशम्,
आपूर्यमाणपवशाद्यान्षण्मासानुदङ्डादित्य एति; मासेभ्यो देवलोकम्,
देवलोकादादित्यम्, आदित्याद्वैद्युतम्; तान्वैद्युतान्पुरुषो
मानस एत्य ब्रह्मलोकान् गमयति; ते तेषु ब्रह्मलोकेषु पराः
परावतो वसन्ति; तेषां न पुनरावृत्तिः ॥ १५ ॥

te ya evametadviduḥ, ye cāmī araṇye śraddhām satyamupāsate,
te'rcirabhisambhavanti, arciṣo'haḥ, ahna āpūryamāṇapakśam,
āpūryamāṇapakśādyāṇṣaṇmāsānudaṇṇāditya eti; māsebhya deva lokam,
deva lokādādityam, ādityādvaidyutam; tānvaidyutānpuruṣo mānasa etya
brahmalokān gamayati; te teṣu brahmalokeṣu parāḥ parāvato vasanti;
teṣāṃ na punarāvṛttiḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lighthing. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world. [6 – 2 – 15]

- Upasaka goes to flame – Archi.
- 4th Adhikaranam – All refers to Devatas.

c) Mundak Upanishad :

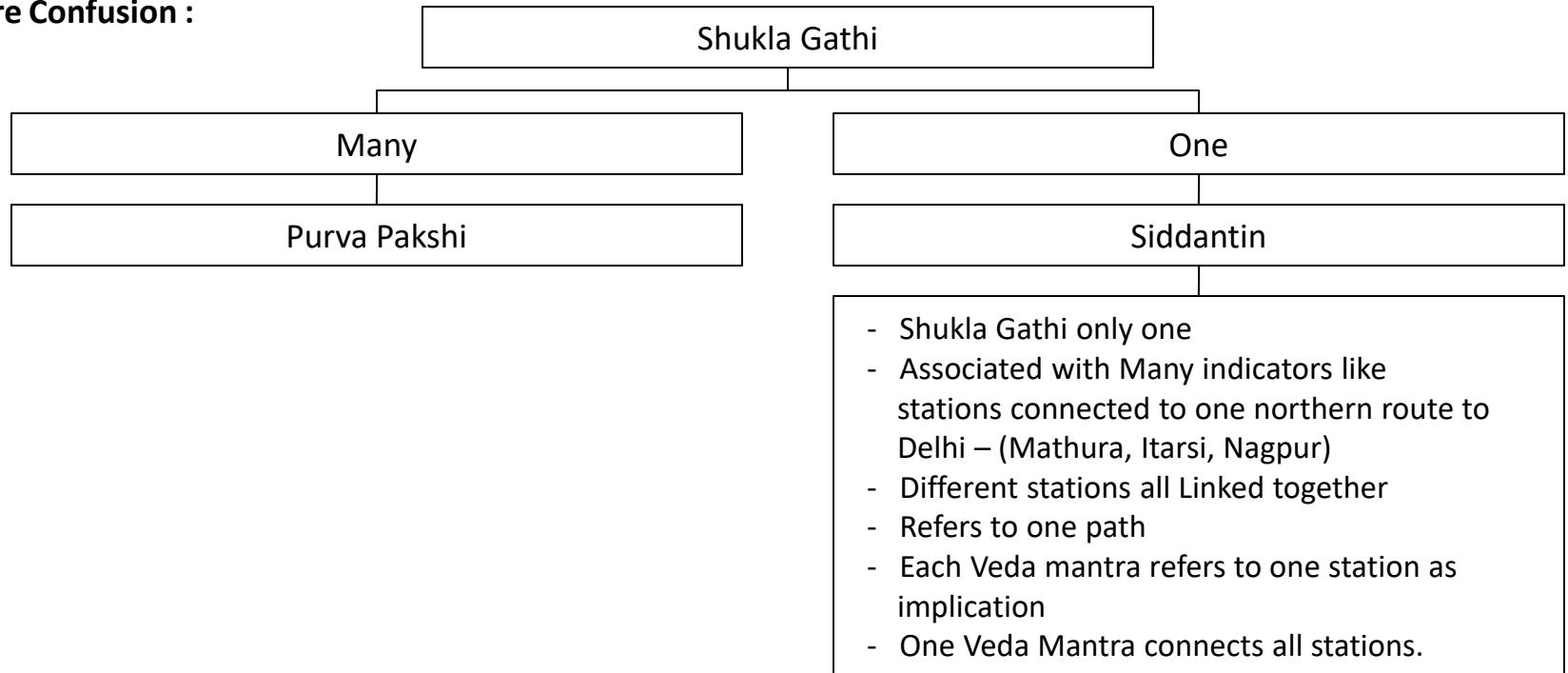
तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

tapahśraddhe ye hyupavasantyaranye śāntā vidvāṃso bhaikṣyacaryāṃ carantaḥ |
sūryadvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa puruṣo hyavyayātmā || 11 ||

But they who perform penance (Tapas) with faith (Sraddha) in the forest (Solitude). Having control over their senses, are learned and are living the life of a mendicant, go through the orb (Path) of the sun, their good and bad deeds consumed, where that immortal and Undecaying Purusa is. [1 – 2 – 11]

- Surya Bimba(Solar disc is mentioned) Dvarena .
- Each mantra refers to each Devata associated with Upasaka after death.
- Words different, Meanings different must indicate different Paths.
- Archi – One Shukla Gathi - National Highway 47
- Rashmibihi – 2nd Shukla Gathi, Suryabimba – 3rd Shukla Gathi, Vayum Agachatti – 4th Shukla Gathi – Brihadaranyaka Upanishad.

Therefore Confusion :



- Archi, Suryabimbam, Surya Lokam, Vayu Lokam, all connecting one route.
- One Veda Mantra connects all Veda Mantras.
- It wants to indicate one station to indicate one Gathi, Route Bhopal route means Itarsi, Nagpur, Mathura, Agra is there.
- Method of indication is called Pratyabigya method.
- Refers to one station to remember, one path associated with that station...
- Archi, Rashmi, Vayu, Surya refers to one grand highway, Each referring to one station.

What is the order of station?

- Bhopal, Itarsi, after Nagpur or before?

Vyasa :

- Gives order in next Adhikaranam, this Adhikaranam only one Shukla Gathi.
- All intermediary stations, Shukla Gathi – One – Eka conclusion – Siddantaha.

General Analyses of 1st Sutra :

- One Shukla Gathi with several intermediaries – Well known in Upanishads.

Chandogyo Upanishad :

तद्य इत्थं विदुः

ये चेमेऽरण्ये श्रद्धा तप इत्युपासते

तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह आपूर्य-

माणपक्षमापूर्यमाणपक्षाद्यान्बडुदङ्केति मासाँस्तान् १

Tad ya ittham viduh ; ye ceme 'ranye sraddha tapa

ityupasate te 'rcisamabhisambhavantyarciso'harahna

apuryamanapaksamapuryamanapakساديانشادوداننتي ماسام+s tan.

Those who know this [About the five fires] and those who live in the forest practicing austerities with faith-they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to Brahma loka. This is the path of the gods. [5 – 10 – 1]

- Panchagni Vidya, Upanishad presents Shukla Gathi is end, most of the stages connected.
- Arichihi – Flame
- Ahaha – day, 3rd Surya Rashmi
- Uttarayana – 4th Surya Rashmi
- Samvatsaram – 5th Surya Rashmi
- Aditya – 6th Surya Rashmi
- Connecting links mentioned, primary mantra talks about full, Shukla Gathi Marga.

Pratitih :

- Prasanga – Gathi, full Shukla Gathi within Mantra, this route is called Archiradha Marga – Shastric Name for Shukla Gathi – 1st Stage.
- Any other Mantra... not another Path, other mantras mention not another route.

Word Analysis :

a) Archiradina :

- All Upasakas travel by one Shukla Gathi route only.

b) Tat Prathiteh:

- We say so because this is known from Sruti statements.

Significance :

a) Archiradhi - Technical word :

- Route begins with 1st Station of Archihi, Archihi – Adihi Yasya.
- Tasya Saha Marga route which begins with 1st Station Archis.
- Tritiya Vibakti – Archi – Through Archi Margena.

Singular number :

- Indicates only one Marga Archihi

What is Reason?

b) Tatu (One Shukla Marga) – Prathiteh(Prasiddhi)

- It connects all stations, Sashti tat Purusha, Tasya Prat(Famous)

1st Conjugation – Atmaneipadi :

- Pratehe – Because of well known Marga.
- No Alternative Marga, if 2 Jobs done by one Vessel, or one Tape recorder with radio, choose one – Not more.
- Then Gaurava Dosha.
- If Pramana Siddham, Accept many Ganthavya Aikyat – Laghavat.
- 3rd Archi, Surya Rashmi included in Main Chandogyo Upanishad : Chapter 5 – 10 – 1
- In which all stations, stages mentioned.
- Other Veda Vakyams not mentioning, Separate path but any one of them in Mukhya Sruti.
- Interpret as Pratyabigya Vakyam, referring to one of sections to remind Main Shukla Gathi.
- Bhopal – Itarsi – One Path – One route, not different routes.
- Chandogyo Upanishad : Chapter 8 – 6 – 5, Brihadaranyaka Upanishad : Chapter 6 – 2 – 15, Mundak Upanishad : Chapter 1 – 2 – 11
- Intermediary stations connecting, one main path is 2nd Argument.

3rd Argument : Clinching Argument.

Chandogyo Upanishad : Concluding Mantra

अथैतयोः पथोर्न कतरेण च न तानीमानि
क्षुद्राण्यसकृदावर्तीनि भूतानि भव-
न्ति जायस्व भ्रियस्वेत्येतत्तृतीयं स्थानं
तेनासौ लोको न संपूर्यते तस्माज्ज-
गुप्सेत तदेष श्लोकः ८

Athaitayoh pathor na katarena ac na tanimani ksudrany
asakrd avartini bhutani bhavanti jayasva
bhriyasvety etat trtiyam+ sthanam tenasau loko
na sampuryate tasmaj jagupseta tad esa slokah.

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: 'Be born and die.' This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the subject. [5 – 10 – 8]

- If Person does not go through, Shukla Gathi – Brahma Loka or Krishna Gathi – Svarga Loka, will have to go to Adho Gathi – Lower Lokas.
- Will be born as insect, plant, animal. 3rd Path – Tritiyam Sthanam.
- Ado Gathi Tritiyam – 3rd Only if Shukla is first, Krishna – 2nd.
- If Many Shukla and many Krishna Gathis, Ado will not be 3rd .
- If 2 Shukla and 1 Krishna – Ado will be 4th , Hence only one Shukla, one Krishna Gathi.
- Words Many, Paths one.

Add 2 Points :

Pramana Sruti :

- Is there one or Many Shukla Gathis?

Vyasa :

- Only one Shukla Gathi – Revealed by Chandogyo Upanishad :

तद्य इत्थं विदुः

ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह
आपूर्य-माणपक्षमापूर्यमाणपक्षाद्यान्बडुदङ्ङेति मासाँस्तान् १

मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं
त-त्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति २

Tadya ittham viduh :

ye ceme'ranye sraddha tapa ityupasate te'rcisamabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapakسادyansadudanneti masamstan II 1 II

Masebhyah samvatsaram samvatsaradadityamadit-yaccandramasam candramaso vidyutam
tatpuruso-manavah sa enanbrahma gamayatyesa devayanah pantha iti II 2 II

Those who know this [about the five fires], and those who live in the forest practising austerities with faith – they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward ; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not humna, receives them and leads them to brahmaloka. This is the path of the gods. [5 – 10 – 1 & 2]

- Primary Shukla Gathi pointed out here, Archihi Gathi – Marga – In Chapter 5 – 10 – 1 and 2
- Main Shukla Gathi established.

- Other intermediary stations in main Path also mentioned in Chapter 5 – 10 – 1 and 2
- Tatu E Ittam Viduhu, Esha ime Sradha tapa iti Upasita...
- Shukla Gathi taken by Panchagni Vidya, Upasaka performer because 5 – 10 sections are dealing with Panchagni Vidya only.
- Shukla Gathi is Phalam for Panchagni Vidya / Upasana.

Tatu E Ittam Viduhu :

- Whoever practices, Panchagni Upasana will get Shukla Gathi.
- E Cha Ime Aranya Tapa Sraddha Upasate – Even other Upasakas.
- Who Practice other Upasanas, other than Panchagni Upasana will go Via Shukla Gathi.
- All Upasakas including Panchagni Upasana will go through one Shukla Gathi.
- Shukla Gathi described in Chapter 5 – 10 – 1 and 2 is Clinching portion of Vyasas Argument.
- Shankara Adds 3 more Argument.

3rd Argument :

- Sruti quotation Ata – Ete Yo Ratharena Cha, People who don't go by Shukla Gathi.
- Go by Ado Gathi – 3rd Path.

Final Argument :

- If Ado Gathi – 3rd Path there has to be Shukla and Krishna Chandogyo Upanishad : Chapter 5 – 10 – 8

Sutra 2 – 2nd Adhikaranam :

वायुमब्दादविशेषविशेषाभ्याम् । Vayumabdadaviseseshaviseseshabhyam ।

(The departed soul) (of a knower of the Saguna Brahman goes) from the deity of the year to the deity of the air on account of the absence and presence of specification.[4 – 3 – 2]

General Introduction :

- Vayum Adhikaranam – One Sutra, Stage, route map of Shukla Gathi, order of Stations.

Chandogyo Upanishad :

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ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह
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Mentions 6 Main Stations :

- 1 – Flame, 2 – Day, 3 – Shukla Paksha, 4 – Uttarayana, 5 – Sam Vatsara, 6 – Aditya.
- Station positioning Adhikaranam, Jnani has no Shukla Gathi, direct Jeevan Mukti and Videha Mukti.
- Analyse 3 Sruti Vakyams and Arrive at final order of Stations Kaushitaki Upanishad :

स एतं देवयानं पन्थानमासाद्याग्निलोकमागच्छति स
वायुलोकं स वरुणलोकं स आदित्यलोकं स इन्द्रलोकं स
प्रजापतिलोकं स ब्रह्मलोकं तस्य ह वा एतस्य
ब्रह्मलोकस्यारोहदो मुहूर्ता येष्टिहा विरजा नदी तित्यो
वृक्षः सायुज्यं संस्थानमपराजितमायतनमिन्द्रप्रजापती
दारुणोपौ विभुं प्रमितं विचक्षणासन्ध्यमितौजाः प्रयङ्कः
प्रिया च मानसी प्रतिरूपा च चाक्षुषी
पुष्पाण्यादायावयतौ वै च
जगत्यम्बाश्चावयवाश्चाप्सरसोऽवयानयस्तमित्थं विद
अ गच्छति तं ब्रह्माहाभिधावत मम यशसा विरजां
वायं नदीं प्रापन्नवानयं जिगीष्यतीति ॥ ३॥

sa etam devayanam panthanamasadyagnilokamagacchati sa
vayulokam sa varunalokam sa adityalokam sa indralokam sa
prajapatilokam sa brahmalokam tasya ha va etasya
brahmalokasyarohrida muhurta yeshtiha viraja nadi tilyo
vrikshah sayujyam
samsthanamaparajitamayatnamindrprajapati
dvaragopau vibhum pramitam vicakshanasandhyamitaujah
prayankah
priya ca manasi praturupa ca cakshushi
pushpanyadayavayatau vai ca
jagatyambashcambavayavashcapsarasom'bayanadyastamitth
amvida
a gacchati tam brahmahabhidhavata mama yashasa virajam
vayam nadim prapannavanayam jigishyatiti || 3 ||

He going by the path by which the immortal gods travel reaches the world of Agni (fire), then to the world of Vayu (air), then to the world of Varuna, then to the world of Aditya (sun), then to the world of Indra, then to the world of Prajapati, then to the world of Brahma. In this world of Brahma, verily, is the lake Ara, points of time called Yestiha, the river Viraja, the tree Ilya, the city Salajya, the court of Aparajita, the door keepers Indra and Prajapati, the hall Vibhu, the throne Vicaksana, the couch Amitaujas, the beloved Manasi and her twin Caksusi weaving the worlds with flowers, Amba (mothers), Ambavayis (nurses), Apsaras (celestial beauties), and the rivers called Ambayas. To this world comes the knower of this. To him Brahma says, "Welcome, you have my glory and you have reached the ageless river Viraja and you will never age." [Chapter 1 – Verse 3]

- 1 – Agni, 2 – Vayu, 3 – Varuna, 4 – Indra, 5 – Prayapati, Brahmaloaka (Destination).
- Need to club Kaushitaki and Chandogyo Upanishad form bigger route.
- Agni = Archihi – One Station, 2 Names.
- Where should we insert Vayu Loka?

Purva Pakshi :

- In Kaushitaki Vayu comes after Agni Loka, Archihi - After Archihi - Insert Vayu.

Siddantin : Brihadaranyaka Upanishad :

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति;
तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं, तेन स ऊर्ध्व आक्रमते;
स आदित्यमागच्छति, तस्मै स तत्र विजिहीते यथालम्बरस्य खम्,
तेन स ऊर्ध्व आक्रमते; स चन्द्रमसमागच्छति,
तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं, तेन स ऊर्ध्व आक्रमते;
स लोकमागच्छत्यशोकमहिम्, तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥
इति दशमं ब्राह्मणम् ॥

yadā vai puruṣo'smāllokātpraitī sa vāyumāgacchati;
tasmai sa tatra vijihīte yathā rathacakrasya khaṃ, tena sa
ūrdhva ākramate; sa ādityamāgacchati, tasmai sa tatra vijihīte
yathālambarasya kham, tena sa ūrdhva ākramate;
sa candramasamāgacchati, tasmai sa tatra vijihīte yathā
duṇḍubheḥ khaṃ, tena sa ūrdhva ākramate;
sa lokamāgacchatyaśokamahimaṃ,
tasminvasati śāśvatīḥ samāḥ || 1 || iti daśamaṃ brāhmaṇam ||

When a man departs from this world, he reaches the air, which makes an opening there for him like the hole of a chariot-wheel. He goes upwards through that and reaches the sun, who makes an opening there for him like the hole of a tabor. He goes upwards through that and reaches the moon, who makes an opening there for him like the hole of a drum. He goes upwards through that and reaches a world free from grief and from cold. He lives there for eternal years. [5 – 10 – 1]

- Says Upasaka goes to Vayu Loka and Aditya Loka.

- Vayu Devata Makes a whole, of the size of Chakram – Ratham and through that whole, Upasaka reaches Aditya, Vayu comes before Aditya.

Contextual Argument :

- Flame
 - Day
 - Shukla Paksha
 - Uttarayanam
 - Sam Vatsara
 - Aditya
- Purva Pakshi
- Siddantin
- Vayu ?
-

Sutra 2 :

वायुमब्दादविशेषविशेषाभ्याम् । Vayumabdadaviseseshaviseseshabhyam ।

(The departed soul) (of a knower of the Saguna Brahman goes) from the deity of the year to the deity of the air on account of the absence and presence of specification.[4 – 3 – 2]

Chandogyo – Chapter 5 – 10 – 2	Kaushitaki – Chapter 1 – 3
1 - Archihi 2 - Day – Aaha 3 - Shukla Paksha 4 - Uttarayanam 5 - Sam Vatsara 6 - Aditya 7 - Chandra 8 - Vidyut	9 - Agni (No Need to add = Archi) 10 - Vayu 11 - Varuna 12 - Indra 13 - Prajapati 14 - Brahma Loka

Chandogyo Upanishad :

तद्य इत्थं विदुः

ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह
 आपूर्य- माणपक्षमापूर्यमाणपक्षाद्यान्बडुदङ्गेति मासाँस्तान् १

मासेभ्यः संवत्सरँ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं
 त- त्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति २

Tadya ittham viduh :

ye ceme'raney sraddha tapa ityupasate te'rcisamabhisambhavantyarciso'harahna
 apuryamanapaksamapuryamanapaksadadyansadudanneti masamstan II 1 II

Masebhyah samvatsaram samvatsaradadityamadit-yaccandramasam candramaso vidyutam
 tatpuruso-manavah sa enanbrahma gamayatyesa devayanah pantha iti II 2 II

Those who know this [about the five fires], and those who live in the forest practising austerities with faith – they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward ; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not humna, receives them and leads them to brahmaloka. This is the path of the gods. [5 – 10 – 1 & 2]

Kaushitaki Upanishad :

स एतं देवयानं पन्थानमासाद्याग्निलोकमागच्छति स
वायुलोकं स वरुणलोकं स आदित्यलोकं स इन्द्रलोकं स
प्रजापतिलोकं स ब्रह्मलोकं तस्य ह वा एतस्य
ब्रह्मलोकस्यारोहदो मुहूर्ता येष्टिहा विरजा नदी तिल्यो
वृक्षः सायुज्यं संस्थानमपराजितमायतनमिन्द्रप्रजापती
दारुगोपौ विभुं प्रमितं विचक्षणासन्ध्यमितौजाः प्रयङ्कः
प्रिया च मानसी प्रतिरूपा च चाक्षुषी
पुष्पाण्यादायावयती वै च
जगत्पम्बाश्चाम्बावयवाश्चाप्सरसोऽवयानद्यस्तमित्थं विद
अ गच्छति तं ब्रह्माहाभिधावत मम यशसा विरजां
वायं नदीं प्रापन्नवानयं जिगीष्यतीति ॥ ३॥

sa etam devayanam panthanamasadyagnilokamagacchati sa
vayulokam sa varunalokam sa adityalokam sa indralokam sa
prajapatilokam sa brahmalokam tasya ha va etasya
brahmalokasyarohrida muhurta yeshtiha viraja nadi tilyo
vrikshah sayujyam
samsthanamaparajitamayatnamindraprajapati
dvaragopau vibhum pramitam vicakshanasandhyamitaujah
prayankah
priya ca manasi pratirupa ca cakshushi
pushpanyadayavayatau vai ca
jagatyambashcambavayavashcapsarasom'bayanadyastamitth
amvida
a gacchati tam brahmahabhidhavata mama yashasa virajam
vayam nadim prapannavanayam jigishyatiti || 3||

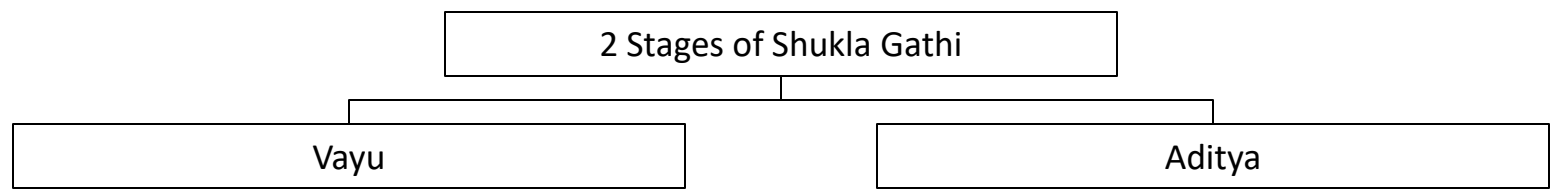
He going by the path by which the immortal gods travel reaches the world of Agni (fire), then to the world of Vayu (air), then to the world of Varuna, then to the world of Aditya (sun), then to the world of Indra, then to the world of Prajapati, then to the world of Brahma. In this world of Brahma, verily, is the lake Ara, points of time called Yestiha, the river Viraja, the tree Ilya, the city Salajya, the court of Aparajita, the door keepers Indra and Prajapati, the hall Vibhu, the throne Vicaksana, the couch Amitaujas, the beloved Manasi and her twin Caksusi weaving the worlds with flowers, Ambas (mothers), Ambavayis (nurses), Apsaras (celestial beauties), and the rivers called Ambayas. To this world comes the knower of this. To him Brahma says, "Welcome, you have my glory and you have reached the ageless river Viraja and you will never age." [Chapter 1 – Verse 3]

Siddantin : Brihadaranyaka Upanishad :

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति;
तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं, तेन स ऊर्ध्व आक्रमते;
स आदित्यमागच्छति, तस्मै स तत्र विजिहीते यथालम्बरस्य खम्,
तेन स ऊर्ध्व आक्रमते; स चन्द्रमसमागच्छति,
तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं, तेन स ऊर्ध्व आक्रमते;
स लोकमागच्छत्यशोकमहिमं, तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥
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ūrdhva ākramate; sa ādityamāgacchati, tasmai sa tatra vijihīte
yathālambarasya kham, tena sa ūrdhva ākramate;
sa candramasamāgacchati, tasmai sa tatra vijihīte yathā
dundubheḥ khaṁ, tena sa ūrdhva ākramate;
sa lokamāgacchatyaśokamahimaṁ,
tasminvasati śāśvatīḥ samāḥ || 1 || iti daśamaṁ brāhmaṇam ||

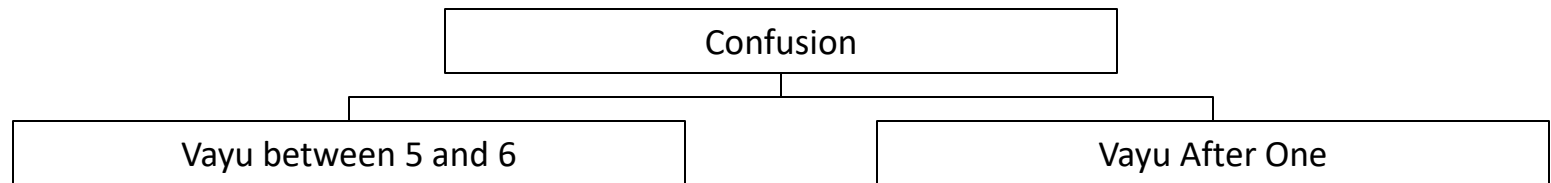
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From Vayu – Goes to Aditya :

- Hence Siddantin Says – Vayu should come before Aditya.
- Vayu precedes Aditya.

Kaushitaki Upanishad : - Vayu Follows Agni :



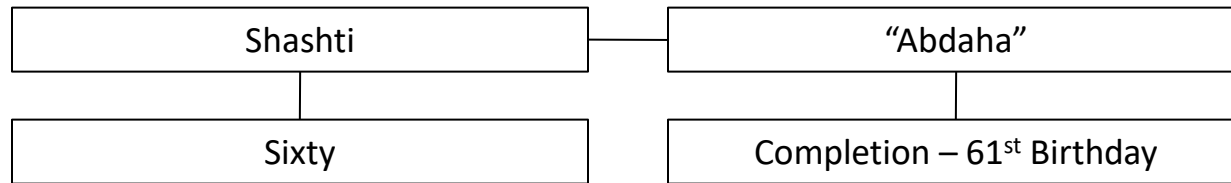
Revised List :

- 1) Flame
- 2) Day
- 3) Shukla Paksha
- 4) Uttarayanam
- 5) Sam Vatsara
- 6) Vayu
- 7) Aditya
- 8) Chandra
- 9) Vidyut

General Analysis :

- Vayu must be before Aditya or After Sam Vatsara.

Example :



Vyasa’s Reason :

- Kaushitaki only enumerates list, does not give order.
- It May be in this order, or Need not be in order.
- In Vacation, went to London, Milan, Zurich
- List – Mentions places of Travel not order.

Kaushitaki : Non specific

Brihadaranyaka Upanishad : Specific list

Word Analysis :

a) Vayum :

- Upasaka reaches Vayum after Sam Vatsara

b) Abhad :

- After Sam Vatsara

c) Avi Sesha Viseshyam :

- This is known from the general and specific statements.

In Brihadaranyaka Upanishad :

- Specific mention of order Vayu Devata gives him special bath opens gateway, Upasaka travels through the path reaches Aditya Loka, Order specific.

Brihadaranyaka Upanishad :

- Krama Should be taken.

Kaushitaki :

- Krama Indefinite, Upasaka reaches Vayu Loka only after Sam Vatsara.
- Archi – Day – Shukla, Sam Vatsara, Vayu... Far Away – Not 2nd.
- Abdah – Panchami – Indicates Anantaram, After.

Avisesha	Visebhyam
<ul style="list-style-type: none">- General Statement- Kaushitaki – Chapter 1 – Verse 3	<ul style="list-style-type: none">- Specific Sruti <p>Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none">- Chapter 5 – 10 - 1

Kaushitaki Upanishad :

स एतं देवयानं पन्थानमासाद्याग्निलोकमागच्छति स
वायुलोकं स वरुणलोकं स आदित्यलोकं स इन्द्रलोकं स
प्रजापतिलोकं स ब्रह्मलोकं तस्य ह वा एतस्य
ब्रह्मलोकस्यारोहदो मुहूर्ता येष्टिहा विरजा नदी तिल्यो
वृक्षः सायुज्यं संस्थानमपराजितमायतनमिन्द्रप्रजापती
द्वारगोपौ विभुं प्रमितं विचक्षणासन्ध्यमितौजाः प्रयङ्कः
प्रिया च मानसी प्रतिरूपा च चाक्षुषी
पुष्पाण्यादायावयतौ वै च
जगत्यम्बाश्चाम्बावयवाश्चाप्सरसोऽवयानद्यस्तमित्थं विद
अ गच्छति तं ब्रह्माहाभिधावत मम यशसा विरजां
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sa etam devayanam panthanamasadyagnilokamagacchati sa
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brahmalokasyarohrida muhurta yeshtiha viraja nadi tilyo
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samsthanamaparajitamayatanamindrprajapati
dvaragopau vibhum pramitam vicakshanasandhyamitaujah
prayankah
priya ca manasi praturupa ca cakshushi
pushpanyadayavayatau vai ca
jagatyambashcambavayavashcapsarasom'bayanadyastamitth
amvida
a gacchati tam brahmahabhidhavata mama yashasa virajam
vayam nadim prapannavanayam jigishyatiti || 3 ||

He going by the path by which the immortal gods travel reaches the world of Agni (fire), then to the world of Vayu (air), then to the world of Varuna, then to the world of Aditya (sun), then to the world of Indra, then to the world of Prajapati, then to the world of Brahma. In this world of Brahma, verily, is the lake Ara, points of time called Yestiha, the river Viraja, the tree Ilya, the city Salajya, the court of Aparajita, the door keepers Indra and Prajapati, the hall Vibhu, the throne Vicaksana, the couch Amitaujas, the beloved Manasi and her twin Caksusi weaving the worlds with flowers, Ambas (mothers), Ambavayis (nurses), Apsaras (celestial beauties), and the rivers called Ambayas. To this world comes the knower of this. To him Brahma says, "Welcome, you have my glory and you have reached the ageless river Viraja and you will never age." [Chapter 1 – Verse 3]

Brihadaranyaka Upanishad :

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति;
तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं, तेन स ऊर्ध्व आक्रमते;
स आदित्यमागच्छति, तस्मै स तत्र विजिहीते यथा लम्बरस्य खम्,
तेन स ऊर्ध्व आक्रमते; स चन्द्रमागच्छति,
तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं, तेन स ऊर्ध्व आक्रमते;
स लोकमागच्छत्यशोकमहिमं, तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥
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ūrdhva ākramate; sa ādityamāgacchati, tasmai sa tatra vijihīte
yathā lambarasya kham, tena sa ūrdhva ākramate;
sa candramasamāgacchati, tasmai sa tatra vijihīte yathā
dundubheḥ khaṁ, tena sa ūrdhva ākramate;
sa lokamāgacchatyaśokamahimaṁ,
tasminvasati śāśvatīḥ samāḥ || 1 || iti daśamaṁ brāhmaṇam ||

When a man departs from this world, he reaches the air, which makes an opening there for him like the hole of a chariot-wheel. He goes upwards through that and reaches the sun, who makes an opening there for him like the hole of a tabor. He goes upwards through that and reaches the moon, who makes an opening there for him like the hole of a drum. He goes upwards through that and reaches a world free from grief and from cold. He lives there for eternal years. [5 – 10 – 1]

- Dvanda Samasa – Tabyam, Hetau Panchami Shankara Adds one more topic – Brihadaranyaka Upanishad :

ते य एवमेतद्दिदुः, ये चामी अरण्ये श्रद्धां सत्यमुपासते, तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः,
अह आपूर्यमाणपक्वशम्, आपूर्यमाणपक्वशान्वाप्समासानुदङ्गादित्य एति;
मासेभ्यो देवलोकम्, देवलोकदादित्यम्, आदित्याद्वैद्युतम्;
तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति;
ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति; तेषां न पुनरावृत्तिः ॥ १५ ॥

te ya evametadviduḥ, ye cāmī aranye śraddhāṁ satyamupāsate,
te'rcirabhisambhavanti, arcīṣo'haḥ, ahna āpūryamāṇapakśam,
āpūryamāṇapakśādyānṣaṁmāsānudaṅgāditya eti; māsebhyaḥ devalokam,
devalokādādityam, ādityādvaidyutam; tānvaidyutānpuruṣo mānasa
etya brahmalokān gamayati; te teṣu brahmalokeṣu parāḥ parāvato vasanti;
teṣāṁ na punarāvṛtīḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lighthing. (Then) a being created from the mind (of Hiraṇyagarbha) comes and conducts them to the worlds of Hiraṇyagarbha. They attain perfection and live in those worlds of Hiraṇyagarbha for a great many superfine years. They no more return to this world. [6 – 2 – 15]

- Stages of Shukla Gathi Similar to Chandogyo Upanishad :

तद्य इत्थं विदुः

ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह
आपूर्य-माणपक्षमापूर्यमाणपक्षाद्यान्बडुदङ्गेति मासाँस्तान् १

मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं
त-त्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति २

Tadya ittham viduh :

ye ceme'raney sraddha tapa ityupasate te'rcisamabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapaksadadyansadudanneti masamstan II 1 II

Masebhyah samvatsaram samvatsaradadityamadit-yaccandramasam candramaso vidyutam
tatpuruso-manavah sa enanbrahma gamayatyesa devayanah pantha iti II 2 II

Those who know this [about the five fires], and those who live in the forest practising austerities with faith – they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward ; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not humna, receives them and leads them to brahmaloka. This is the path of the gods. [5 – 10 – 1 & 2]

- Archi, Aaha, Shukla Paksha, Uttarayana, like Chandogyo and Brihadaranyaka Upanishad.
- Therefore all stages mentioned, Problem in Brihadaranyaka Upanishad :
- In Place of Sam Vatsara, Brihadaranyaka Upanishad talks about Deva Loka.
- Deva Loka Must be inserted as per Brihadaranyaka Upanishad.
- Sam Vatsara as per Chandogyo Upanishad, add Deva Loka after Sam Vatsara, before Vayu Loka.
- Sam Vatsara, Deva Loka, Vayu, Aditya, Chandra, Vidyut.
- Why Shankara prefers Deva Loka after Sam Vatsara = Year – Varshaha.
- Before Sam Vatsara all relate to Kala Tattvam.
- 1 – Day, 2 - Shukla Paksha, 3 – Uttarayana, 4 – Sam Vatsara – Don't separate, this set of 4 Kala Tattvam.

Day	Bright Fortnight	Uttarayana	Sam Vatsara
Aaha	Shukla Paksha	6 Months	One Year

- Deva Loka, Chandra, Vidyut Vayu Loka, Aditya. Started with 8 – Added 2 Deva and Vayu.

Renumber :

- 1 – Flame, 2 – Day, 3 – Shukla Paksha, 4 – Uttarayana, 5 – Sam Vatsara, 6 – Deva Loak, 7 – Vayu Loka, 8 – Aditya, 9 – Chandra, 10 – Vidyut.

3 More to Add :

Sutra 3 – Topic 3 :

तडितोऽधि वरुणः सम्बन्धात् । Tadito'dhi varunah sambandhat

After (reaching) the deity of lightning (the soul reaches) Varuna, on account of the connection (between the two).[4 – 3 – 3]

Chandogyo Upanishad	Kaushitaki Upanishad	Brihadaranyaka Upanishad
1 – Archi 2 – Aaha 3 – Shukla Paksha 4 – Uttarayana 5 – Sam Vatsara 6 – Aditya 7 – Chandra 8 – Vidyut	9 – Vayu Loka - Agni = Archihi	10 – Deva Loka

- Varuna, Indra, Prajapati Lokas, left out – From Kaushitaki.

Varuna Lokasya Krama Sthanai Kim?

- Here, Where to insert?

Question :

- Controversy

Answer :

- Varuna Loka Must come after Vidyut Loka.

After 10th Station – Why?

- These two are closely related
- Varuna – Devata of Rain, Vidyut – Lightening, After Lightening and Thunder rain comes.

Chandogyo Upanishad :

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति
तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं
दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च
विद्युद्भिराहादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति व-र्षिष्यति
वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तेज उपास्वेति १

Tejo vavadbhyo bhuyastadva etadvayumagrhyakasadabhitapati
tadahurnisocati nitapati varsisyati va iti reja eva tatpurvam
darsavyitvathapah srjate tadetadurdhvabhisca tirascibhisca
vidyudbhirahradascaranti tasmadahurvidyotate stanayati varsisati
va iti teja eva tatpurvam darsayitvathapah srjate teja upassveti II 1 II

Fire [or, heat] is certainly better than water. That fire, taking air as its support, heats the sky. Then people say : “It is very hot. The body is burning. It will rain soon.” Fire first produces these signs, and then creates the rain. This is why there is lightning going straight up or going sideways in a zigzag manner, and along with it thunder. This is why people say : “there is lightning and thunder. It will rain soon.” Tejas first produces these signs and then creates the rain. Worship tejas. [7 – 11 – 1]

- Lightening Strikes, it Thunders then it will Rain.
- Because of lightening let Varuna be 11

General Analysis :

- Varuna After Vidyut Loka.

Reason :

- Sambandha because of close relationship between lightening and Rain, Varuna Adhipati Devata of Rain.

Word Analysis :

a) Varunaha :

- Varuna Loka comes.

b) Adhi Taditale Tadi to Dhi :

- After Vidyut Loka... after world of lightening.

c) Sambandat :

- Because of their close relationship.

Significance :

a) Adhi :

- After, Above – Anya Devadat Avidha Adho... Above, After...

b) Tadit :

- Lightening

Station :

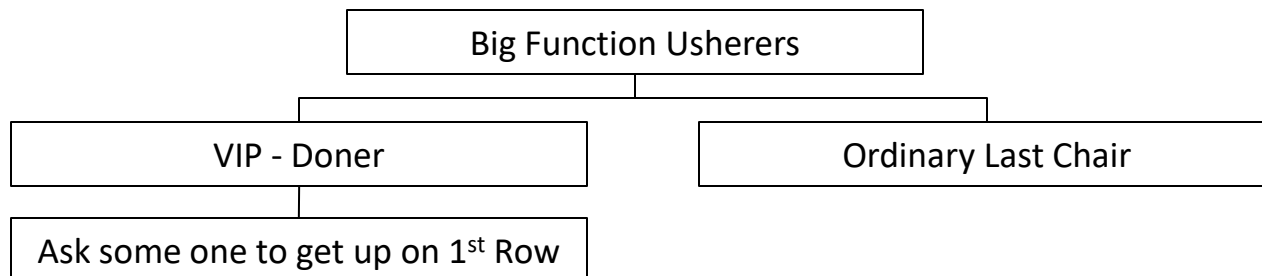
- Tadith – Panchami Eka, Adhi Governs Panchami, Varuna – Stage of Varuna Loka comes.

c) Sambandat :

- Because of Tadit Vishesha Sambandha, Panchami Vibakti – Hetau Panchami.
- 11 Stages – Over, 2 More stages left – Kaushitaki.
- Indra and Prajapati, Vyasa does not separately deal with that.
- Shankara – Adds this portion not in Sutra.

Where should these 2 Lokas come? Indra, Prajapati

- No Reason to insert in between, Push them.
- Insert it logical, Sruti Pramanam, no Sruti necessitating in between, No logical Pramana.
- Insertion in Middle not required. Put in end.



- Indra Loka (12th), Prajapati Loka (13th)

Final Order : Stations :

- 1) Flame
- 2) Day
- 3) Shukla Paksha
- 4) Uttarayana
- 5) Sam Vatsara
- 6) Deva Loka
- 7) Vayu Loka
- 8) Aditya Loka
- 9) Chandra Loka
- 10) Vidyut Loka
- 11) Varuna
- 12) Indra
- 13) Prajapati

Destination : Brahma Loka

Sutra 3 :

तडितोऽधि वरुणः सम्बन्धात् । Tadito'dhi varunah sambandhat

After (reaching) the deity of lightning (the soul reaches) Varuna, on account of the connection (between the two).[4 – 3 – 3]

- 3rd Adhikaranam – 3rd Sutra - Tadith Adhikaranam.
- First 3 Adhikaranams established Shukla Gathi, Revealed through 13 factors, components beginning with Archihi... Together reveal Shukla.
- Gathihi - Archi Radhaya - Established Krama, Order of 13 Components.
- Chandogyo Upanishad, Kaushitaki, one in Brihadaranyaka Upanishad – Combine and Arrange.
- Vidyut Tadith and Karuna in 3 Adhikaranams should be proximate because there is Sambandha between lightening and rain.
- “Vidyothe Sanayathi Sishyative iti” Chandogyo Upanishad :

अधीहि भगव इति होपससाद सनत्कुमारं
नारदस्तं होवाच यद्वेत्थ तेन मो-
पसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच १

adhihi bhagava iti hopasasada sanatkumaram
naradatam hovaca yadvettha, tena mopasida.
tatasta urdhvam vaksyamiti Sa hovca.

Narada went [For spiritual instruction] to Sanatkumara and said, ‘Sir please teach me.’ Sanatkumara said to him: ‘First tell me what you know already. I’ll teach you from that point.’ Narada Said. [7 – 1 – 1]

- After Thunder and Lightening it Rains.

Shankara adds 2 in Kaushitaki Upanishad :

- Indira and Prajapati Loka at end, Aguntukam Antho Nivesesahe Iti Nyaya.
- Whenever new person comes not in regular list, you put him in the end.

- If list already made order important, it is called Aguntukam – Ante Niveshaha Nyaa.
- Indra, Prajapati came in the end, Archihi Adhikaranam Krama Siddhihi.

Sutra 4 :

आतिवाहिकास्तल्लिङ्गात् । Ativahikastallingat

(These are) deities conducting the soul (on the path of the gods), on account of indicatory marks to that effect.[4 – 3 – 4]

- 3 Sutras – 4, 5, 6 – Athi Vahika Adhikaranam.

Subject :

- In Previous 3 , 13 Members of Shukla Gathi Mentioned.
- Upanishad does not say, what are the 13 items.
- Arch, Annaha, Shukla Paksha, Know names but what are they?
- Svarupa Vichara here, Archir = Aadhi – Trayodasha.

Siddantin :

- Devata Rupa

Purva Pakshi :

- Description of places on routes land Marks = Marga Chinnani suggestion.
- Based on Laukika Nyaya, Pratyaksha Nyaya.
- Route expressed with landmarks, Trayo Dasha Marga Chinnai

2nd Purva Pakshi :

Kaushitaki Upanishad :

- Varuna, Vayu, Prajapati are fields of experience Lokayate Anubuyate – Karma Vitpatti.
- Loka = Bhoga Bumi



Sukham / Dukham Anubava, Archiradhi Trayodasha – Intermediary fields of experience.

- Upasaka experiences pleasures in these fields – Trayo Dasha Bhoga Bhumi.

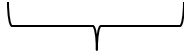
Vyasa :

- Not station, places, Bhoga Bhumis but Names of Chetana Devatas.

Vayu Loka :

- Vayu Devata, Archir Devata, Uttarayana Devata.
- Shukla Paksha – Not Bright fortnight but Chetana Devata.

General Analysis :

- 13 Refers to Devatas.
- Aati Vahika Devatas

Transporter Devatas, Carrier Devatas.
- Carry Upasaka Jiva From one place to another.
- Special escort Devatas, Why not Landmark or Bhoga Bumis?

Shankara :

a) Not Landmarks :

- No Land, No thing – No Sthira Available place Moving car, flying crow never a Landmark.
- Shukla Paksha, Uttarayanam not Permanently available, not Desha but Kala.
- If Shukla Paksha, not available for Krishna Paksha, Upasaka will have to wait, Kala Tattvam, not Landmark.

Why can't you wait?

- Upanishad says Jiva instantly starts travel.
- Sa Yavat Shipya Manaha, Ta Tavat Aagachati - Instantaneous travel.
- Therefore, it can't be Marga Chinnam.

2nd Purva Pakshi :

- Why not Bhoga Bumi? Fields of experience – Upasaka goes through?

Shankara :

- Upasaka at death, has withdrawn from physical body and Golakas.
- Upasaka has folded Indriyam - Not functioning Indriyam.

Sampinditha	Karma Grana
Rolled into Ball / Withdrawn	Group of Sense Organs

- Like Sushupti – Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu Grasta Divaakarendu Sadrsho Maayaa Samaacchaadanaat
Sanmatrah Karannopa sangharannato Yobhuut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence ; Salutation to Sri Dakshinamurthy. [Verse 6]

- Organs folded, can't experience Bhoga.
- If they Come also Karana Gramam Sampinditha, Upasaka can't experience.
- Through ought travel he is Sampinditha Grama.
- He wont know when he is crossing, Uttarayanam etc are our Descriptions.
- Upasaka not Aware of the fields, No question of crossing fields when no experience.
- Vayu Loka – Not Bhoga Bumi, Bogasya Eva Abavat, Not Landmark station or fields of experience.

- Vyasa – Says – Upanishad gives a clue – Lingam.
- Lingaat Devata iti Jnayaate, Archir Aadi Enumerated elsewhere Chandogyo Upanishad :

तद्य इत्थं विदुः

ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह
आपूर्य- माणपक्षमापूर्यमाणपक्षाद्यान्बुदइडेति मासाँस्तान् १

मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं
त- त्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति २

Tadya ittham viduh :

ye ceme'ranye sraddha tapa ityupasate te'rcisamabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapakسادudanneti masamstan II 1 II

Masebhyah samvatsaram samvatsaradadityamadit-yaccandramasam candramaso vidyutam
tatpuruso-manavah sa enanbrahma gamayatyesa devayanah pantha iti II 2 II

Those who know this [about the five fires], and those who live in the forest practising austerities with faith – they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward ; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not humna, receives them and leads them to brahmaloka. This is the path of the gods. [5 – 10 – 1 & 2]

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
नार्चिषमेवाभिसंभवन्त्यर्चिषोऽह-
रह आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्बुदइडेति
मासाँस्तान्मासेभ्यः संव- त्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म
गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमा-
वर्त नावर्तन्ते नावर्तन्ते ५

Atha yadu caivasminchavyam kurvanti yadi ca
narcisamevabhisamyantyarciso 'harahna apuryamana-paksam
apuryamana-pakسادyan sad udann eti masam+s tan masebhyah
samvatsaram+ samvatsarad adityam adityac candramasam
candramaso vidyutam tat puruso 'manavah sa enan brahma
gamayaty esa deva-patho brahma-patha etena pratipadyamana
imam manavam avartam navartante navartante.

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light, from the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning . There someone, not human, receives them and leads them to Brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]

- When Upasaka has come to stage of Vidyut, in that place, special Purusha.
- Appointed by Hiranyagarbha comes to Vidyut Loka – Called Amanava Purusha – Extra ordinary.
- Na Manava – Regular Purusha.. Instantaneously created by Brahmaji with his Sankalpa.

Brihadaranyaka Upanishad :

- This Purusha is Manasa Purusha created by Brahmaji Mind.

What does he do?

- Enan – Transports this Upasaka, Jivas to Saguna Brahma or Hiranyagarbha Brahma – Carries, Transfers.
- Upanishad indicates – Upasakas can't go by themselves but have to be carried by other Chetana Tattvam.
- Amanava Purusha in Vidyut Loka, Travel after Vidyut Loka taken care by Amanal Loka.

Question :

- If Amanava Purusha takes care from Vidyut Loka, after death Upto Vidyut Loka, who takes care?
- Require Chetana Tattvam, Transporting one has to be Chetana Tattvam.
- Archihi = Names of Chetana Purusha Devata.
- Upto Vidyul Loka, Understand as Aati Vahita Devatas only.

Word Analysis :

a) Aati Vahika :

- Words like Archihi reveal transporting Devatas.

b) Tal Lingat :

- This is Known from clues which reveal this fact.

Significance :

a) Aati Vahikaha :

- Ativahikaha – Transportation, Devata – Specially appointed one, who takes care of Jivas.
- Archiradhis – Refer to Aarti Vahikas only.

b) Tal Lingat :

- Indicatory clues Panchami hetau, Because of clue, Tatu – Revealing that Fact.
- Tat Bodhaka Lingam, Revealing Archiram, Adhi Vadikam – Fact revealed by that clue.

Chandogyo Upanishad :

- Chapter 4 – 15 – 5 – Tat Purusha Amanava – Tad Ekam Brahma Gamayati.

Sutra 5 :

उभयव्यामोहात्तत्सिद्धेः । Ubhayavyamohat tatsiddheh ।

(That deities or divine guides are meant in these texts, they are personal conductors) is established, because both (i.e., the path and the traveller) become unconscious.[4 – 3 – 5]

- Vyasa answers possible doubt by Purva Pakshi?

Upanishad Says :

- Amanava Purusha is Aati Vahika Devata who transports Upasaka Jiva from Vidyul Loka to Brahma Loka.

Purva Pakshi :

- Why you extend rule to previous segment also?

Rule :

- Aati Vahika Devatas are ready to transport Jiva from this body - Manushya Loka to Vidyul Loka.

Why you Assume Aati Vahika?

- 2nd Segment enough, Upanishad Pramanam is there.

Why to extend to 1st Group?

- Achetana Tattvam necessary for directed travel, Willful, deliberate, Intelligent travel.
- Switch on engine of Vehicle, will not be running in a Direction itself.
- Upasaka has well directed motion after death Upto Vidyut Loka.
- Require guiding Chetana Tattvam, Flame, Uttarayam, Vayu Loka, by themselves are inert.
- If you take Vachyarthā – Achetanat, inert time, place, not guiding principle.

Why not Chetana Jiva Upasaka as guide?

- Jiva will enquire with road Map.
- Upasaka is Sam Pindita Karma Gramya as Good as dead, inert principle or like Man in coma.
- Fallen unconscious on road will not find way to house.
- Require another Chetana Guide, Since path is unconscious, Upasaka is Unconscious, we require conscious guiding principle, Devata between death and Vidyut Loka.
- Devata not directly mentioned, Vachyarthā - Inert principle take Lakshyarthā - For each word.
- Archihi – Vachyarthā is flame, Agni Lakshyarthā – Devata, Chetana Tattvam.
- Ahaha – Vachyarthā – Inert day, Ahaha – Lakshyarthā – Ahar Abinanni Devata.
- Uttarayanam – Lakshmana is Devata.
- All 13 – Chetana Devata, Lakshyartayaha Labyathe.

Question – Why 13?

- Long route... like Europe – Require guide for each country.
- Each Devata carries Upto Particular Vidyul Loka, Then Amanava Devata takes to Brahma Loka.

Question :

- How are Devatas Guided?
- 13 Devatas go according to law of Karma, Carry Unconscious Upasaka Upto Amanava Purusha.
- Travel not known by Upasaka, Like carrying sleeping Child.

Question :

- When will Upasaka start experiencing, when next Physical body Matures, through Various stages and Golakams are ready, then indriyams get set on these Golakams and will get up in Brahma Loka.
- Will see Brahman and class going on.

Vyasa uses word :

Ubayap	Vya Mohaha
Both Path and Traveler	Unconscious Nature

- Both Unconscious... Therefore require conscious Devata.

Word Analysis :

a) Tat Siddehe :

- The clue is reasonable since the Guidance of Devatas is Validated.

b) Ubaya Vyamohat :

- Because of Unconscious nature of both the path and the traveler.

Significance :

a) Tat Siddehe :

- Validation of the guidance of the Devatas, Tatu – Guidance of Devatas.
- Archiradhi Netrutva Siddih(Validation)
- Since this validated clue is reasonable, Because the clue is validated, clue is Reasonable only.

b) Ubaya Vyamohat :

- Both Shukla Gathi path and Traveler Vyamoha – Are Unconscious nature, in inertia, insentient Panchami Hetau.
- Because of inertia of both of them, Guidance of both of them is Validated.

c) Tat Siddau :

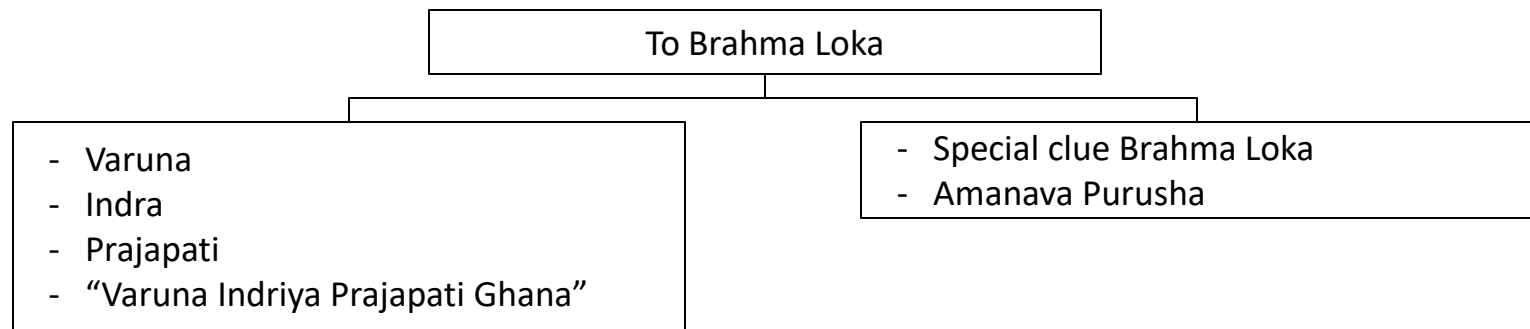
- Hetau Panchami / Because of that, clue is reasonable.

Sutra 6 :

वैद्युतेनैव ततस्तच्छ्रुतेः । Vaidyutenaiva tatastacchruteh ।

From thence (the souls are led or guided) by the very same (superhuman) person who comes to lightning, that being known from the Sruti. [4 – 3 – 6]

- Vyasa answers another possible doubt, relevant doubt.
- Archiradhi Devatas will transport Upto Vidyut Loka.
- Vidyut Loka to Brahma Loka – Amanava Purusha, Manasa Purusha will transport.
- Archiradhi Marga – 13 Devatas, Vidyut Loka – 10th Varuna, Indra, Prajapati Loka.
- Not Vachyārtha but Lakshyārtha, 3 Aadhi Vahika Devatas Transport Jiva to Brahman Loka.
- Come after Vidyul Loka, Amanasa Purusha Sent by Brahmaji.. Transports Jiva from Vidyul to Brahma Loka.
- Is transporter from Vidyut.



- Both are Sruti Vakyams, Accept both as correct.

How both Transporters?

- Amana Purusha is Ganesha Ghana Pati – Lord of Escort Assisted by Varuna Indra Prajapati, Group leads Jiva to Brahma Loka.
- Amana Purusha – Main Leader, Alone is Prime Transporter.

Sutra 6 :

वैद्युतेनैव ततस्तच्छ्रुतेः । Vaidyutenaiva tatastacchruteh ।

From thence (the souls are led or guided) by the very same (superhuman) person who comes to lightning, that being known from the Sruti. [4 – 3 – 6]

- 3rd Pada details of Archiradhi Marga and Prapti travel and Reaching Brahma Loka.

2nd Pada :

- Utkranti.

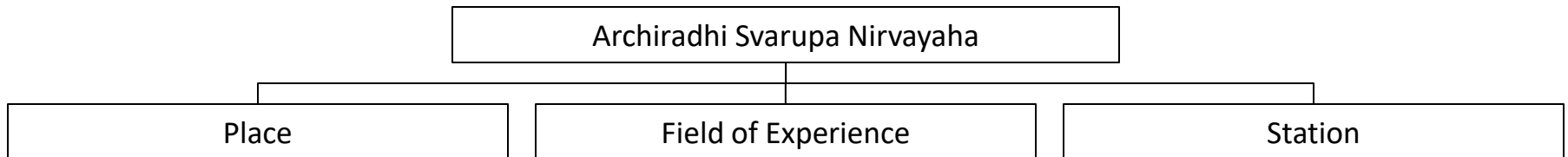
3rd Pada :

1 – 3 Adhikarana :

- Krama regarding Archiradhi – 13 Factors in Different Upanishads.
- All pooled together, Archiradhi Krama Nirnaya – Established.

4th Adhikaranam :

- Archiradhi Svarupa Nirvayaha.



Vyasa :

- 13 are only names of Devatas.

Chandogyo Upanishad :

- Chapter 4 – 15 – 5 – Amanava Purusha leads Jiva to Brahma Loka.

Chandogyo Upanishad :

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
नार्चिषमेवाभिसंभवन्त्यर्चिषोऽह-
रह आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्बुदुदङ्गेति
मासाँस्तान्मासेभ्यः संव- त्सरँ संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म
गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमा-
वर्त नावर्तन्ते नावर्तन्ते ५

Atha yadu caivasminchavyam kurvanti yadi ca
narcisamevabhisamyantyarciso 'harahna apuryamana-paksam
apuryamana-paksadyan sad udann eti masam+s tan masebhyah
samvatsaram+ samvatsarad adityam adityac candramasam
candramaso vidyutam tat puruso 'manavah sa enan brahma
gamayaty esa deva-patho brahma-patha etena pratipadyamana
imam manavam avartam navartante navartante.

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light, from the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning . There someone, not human, receives them and leads them to Brahmaloaka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]

- Upasaka Sampinditha Karana Grame, Unconscious, incapable of thinking, Knowing, Acting.
- Hence needs Guide – Chetana Devata.
- Amanasa Purusha Chetana Tattvam, introduced by Sruti between Varuna to Prajapati Loka(After Vayul Loka)

Question :

- Upto Vidyut Loka who is Guiding?
- Shastra does not mention anyone, Therefore infer that all are Devatas Guiding.
- Archiradhi must be Chetana Devatas guiding Upasaka Upto Vidyut Loka.
- After Vidyul Loka, Amanasa Purusha, Extraordinary Devata created by Brahmaji by Mere.
- Sankalpa, Manasa Devata, Amana Devata, Vaidyutha Devata (Another Name) comes to Vidyut Loka to escort Upasaka.
- Amanasa – Chandogyo Upanishad, Manasa – Brihadaranyaka Upanishad.
- Vaidyutha – Vyasa in Brahma Sutra, Purusha - Devata guides mentioned in 4th and 5th Sutra.

6th Sutra :

- Possible doubt according to 13 Devatas Varuna, Indra, Prajapati Ghanaha Devata indicated as Guide after Vidyul Loka.

Chandogyo Upanishad :

- Chapter 4 – 15 – 5 Says Amanasa Purusha Guides Upasaka.
- Is it Varuna Indra Prajapati Ghanam (List as per Kaushitaki Upanishad) or Amanasa, as per Chandogyo Upanishad who guides Upasaka.
- Both Given by Sruti Samaveda (Chandogyo Upanishad), Kaushitaki (Rig).
- If all 4 Guiding, why Chandogyo Upanishad mentions only 'Amanasa' Vaidyutha Purusha is Prime Guide.
- Mukhya Aadhi Vakiyakaha – Other supporting – Assisting Devatas.

Shankara :

- Helping by not creating obstacles or removing obstacles, Assist Vidyut Purusha.
- Saha Enam Brahman Gamayati – Group leader is 6th Sutra – Essence.

Word Analysis :

a) Tataha :

- After Reaching Vidyul Lokas Upasaka led to Brahman Loka.

b) Vaidyuthena Eva :

- By the Amanava Purusha, who comes to Vidyul Loka.

c) Tat Srutehe :

- This is know from Sruti statements which reveal this

Significance :

a) Vaidyuthena Eva :

- Not Vidyum Devata but special Amanava Purusha previously Vidyut Devata, Archir Devata, Aahar Devata.

Why called Vaidyuta?

- Comes to Vidyut Loka, Vidyut Loka Agami Devata, Tritiya Vibakti – By Him Upasaka led further.

Eva :

- Excludes Indra / Varuna / Prajapati, not primary leader, Amana Purusha is Aati Vahika.

b) Tataha :

- After Vidyul Loka Upto Brahma Loka – Varuna, Indra, Prajapati Loka..

d) Tat Srutehe :

- Hetau Panchami – Only from Sruti Pramanam, Chandogyo Upanishad : Chapter 4 – 15 – 5 – Saha Enaman...
- Tat – Madhyama Lopa Samasa, tat Bodhaka Sruti.

Tatu :

- Sruti that reveals that fact Amanasa Purusha leads to Brahmaloaka.
- Nature of Archir Adhi – 14 Devatas Guide to Jiva for Brahmaloaka.

Shankara : Chandogyo Upanishad and Brihadaranyaka Upanishad :

तद्य इत्थं विदुः

ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह
आपूर्य-माणपक्षमापूर्यमाणपक्षाद्यान्बडुदङ्ङेति मासाँस्तान् १

मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं
त-त्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति २

Tadya ittham viduh :

ye ceme'ranye sraddha tapa ityupasate te'rcisamabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapaksadadyansadudanneti masamstan II 1 II

Masebhyah samvatsaram samvatsaradadityamadit-yaccandramasam candramaso vidyutam
tatpuruso-manavah sa enanbrahma gamayatyesa devayanah pantha iti II 2 II

Those who know this [about the five fires], and those who live in the forest practising austerities with faith – they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward ; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not humna, receives them and leads them to brahmaloaka. This is the path of the gods. [5 – 10 – 1 & 2]

Brihadaranyaka Upanishad :

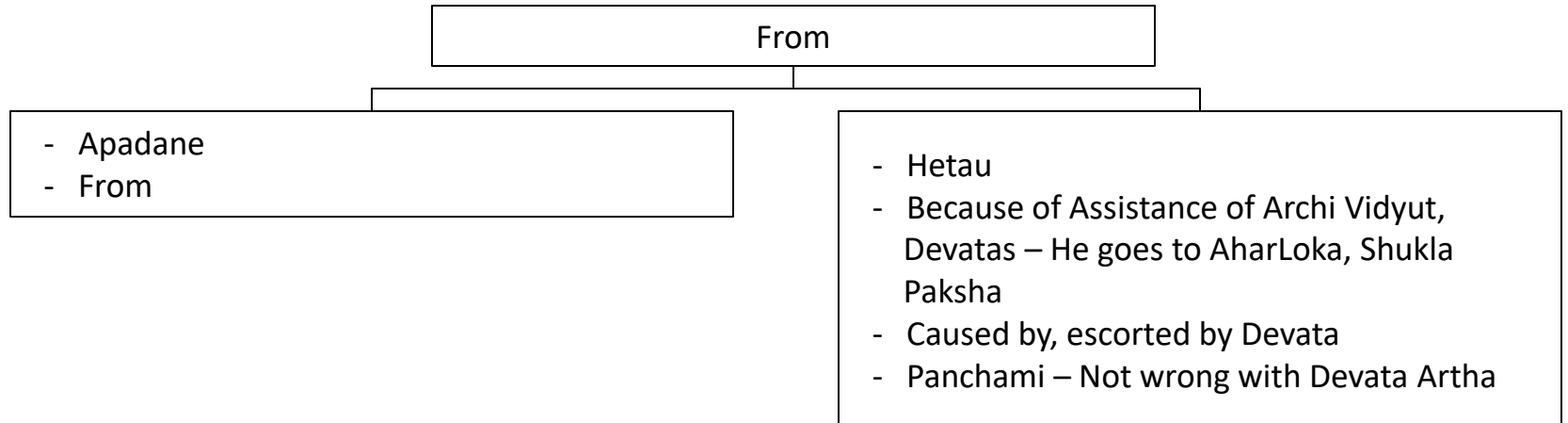
ते य एवमेतद्दिदुः, ये चामी अरण्ये श्रद्धां सत्यमुपासते, तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः,
अह आपूर्यमाणपक्वशम्, आपूर्यमाणपक्वशान्मसानुदङ्गादित्य एति;
मासेभ्यो देवलोकम्, देवलोकादादित्यम्, आदित्याद्वैद्युतम्;
तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति;
ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति; तेषां न पुनरावृत्तिः ॥ १५ ॥

te ya evametadviduḥ, ye cāmī aranye śraddhām satyamupāsate,
te'rcirabhisambhavanti, arciṣo'haḥ, ahna āpūryamāṇapakśam,
āpūryamāṇapakśādyāṇṣaṇmāsānudaṅgāditya eti;
māsebhya devalokam, devalokādādityam, ādityādvaidyutam;
tānvaidyutānpuruṣo mānasa etya brahmalokān gamayati;
te teṣu brahmalokeṣu parāḥ parāvato vasanti; teṣāṃ na punarāvṛttiḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lighting. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world. [6 – 2 – 15]

- Panchami – 5th Case.
- Annaha, Apooryamana Pakshaka...
- Panchami - From this to that, From Landmark – Chennai to Egmore.
- How Panchami if all refer to Devatas.

Shankara :



कार्यं बादरिरस्य गत्युपपत्तेः । Karyam baadarirasya gatyupapatteh ।

To the Karya Brahman or Hiranyagarbha or Saguna Brahman (the departed souls are led); (thus opines) the sage Baadari on account of the possibility of its being the goal (of their journey). [4 – 3 – 7]

- Sutras 8 – Sutra 7 to 14 – Karya Adhikaranam – 2 Topics – Krama Mukti of Upasaka here.

3 Stages

- Upasaka leaving Body
- Utkranti
- 2nd Pada

- Travel Gathi Assisted by Aativahika Devata
- 3rd Pada
- Adhikaranam 1 – 4
- Krama of Devatas Discussed

- Reaching Destination Prapti
- 3rd Papa

Prapti : Controversy : / Doubt :

Chandogyo Upanishad :

अथ यदु चैवास्मिच्छव्यं कुर्वन्ति यदि च
नार्चिषमेवाभिसंभवन्त्यर्चिषोऽह-
रह आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्बुदइडेति
मासांस्तान्मासेभ्यः संव- त्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म
गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमा-
वर्तं नावर्तन्ते नावर्तन्ते ५

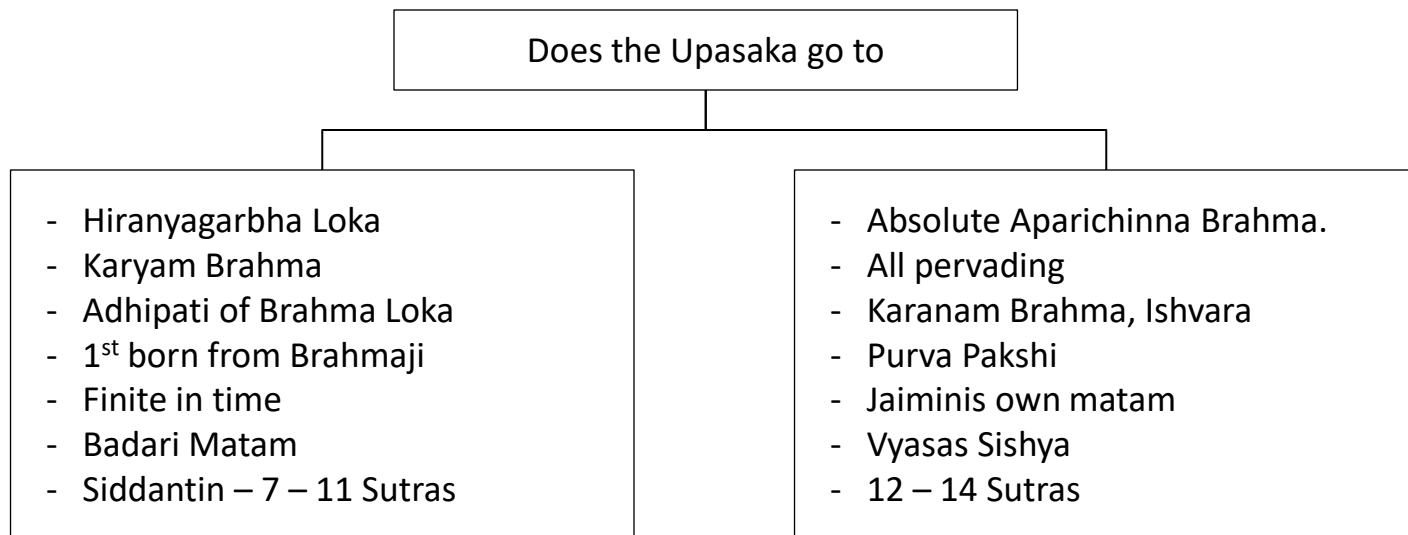
Atha yadu caivasminchavyam kurvanti yadi ca
narcisamevabhisamyantaryarciso 'harahna apuryamana-paksam
apuryamana-paksadyan sad udann eti masam+s tan masebhyah
samvatsaram+ samvatsarad adityam adityac candramasam
candramaso vidyutam tat puruso 'manavah sa enan brahma
gamayaty esa deva-patho brahma-patha etena pratipadyamana
imam manavam avartam navartante navartante.

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light, from the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning . There someone, not human, receives them and leads them to Brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]

- Saha = - Amanah Purusha who comes to Vidyul Loka.
- Upasaka reaches Brahman.

What is Meaning of Brahma?

- Absolute reality revealed in Upanishad or Hiranyagarbha – Karya Brahma.



- Vyasa does not give his own verdict directly.
- Gives opinion of 2 big Acharyas.
- Badari Acharya Matam – 5 Sutras, Sutra 7 – 11
- Jaimini Matam – 3 Sutras, Sutra 12 – 14.
- Shankara writes elaborate commentary, Supporting Badari.
- Upasaka goes to Brahma Loka only, can't go directly to Anantham Brahma.
- 1 – 5 Siddhanta Sutras.
- Last 3 – Purva Pakshi Sutras
- Adhikaranam begins with Siddhanta - ends with Purva Pakshi.
- Normally starts with Purva Pakshi and goes to Siddhanta.

Sutra 7 :

कार्यं बादरिरस्य गत्युपपत्तेः ।

Karyam baadarirasya gatyupapatteh ।

To the Karya Brahman or Hiranyagarbha or Saguna Brahman (the departed souls are led); (thus opines) the sage Baadari on account of the possibility of its being the goal (of their journey). [IV – III – 7]

General Analysis – First Sutra :

Badari :

- Upasaka goes to Hiranyagarbha in Brahma Loka not Param Brahma.

Reason :

Param Brahma	Hiranyagarbha / Brahma Loka
<ul style="list-style-type: none">- Not Destination reached by travel- Svarupam- Not Gathi Vishaya	<ul style="list-style-type: none">- Destination- Enjoyed by Karya Brahma

- Badari uses Karyam Brahma, not uses word Hiranyagarbha.

Why Called Karyam ?

- Hiranyagarbha is first product born out of Brahman.

Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

- Hiranyagarbha = Samavartate Agre Butasya Jatasaya Patirekha Asit.
- Agre Samvartate.
- Another name is Prathanja.

Taittiriya Upanishad :

- Na Bahi etat Samagnam Naste..
- First born out of Brahman.
- Destination only Karyam Brahman.

Second Reason :

- Param Brahman not destination.
- Because he is nature of travel himself.
- Na Ganthavyam.
- It is Gantha – I am Brahma Mahavakya – Tat Tvam Asi.
- Pram Brahma - not destination of Jnani, but only of Ajnani.
- It is nature of Jiva.
- No question of Brahman becoming Gathi.
- Destination = Hiranyagarbha.

Word Analysis :

a) Badari :

- Sage declares.

b) Karyam :

- Word Brahman is Chandogyo Upanishad – Chapter 4 – 15 – 5.

Chandogya Upanishad :

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
नार्चिषमेवाभिसंभवन्त्यर्चिषोऽह-रह
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति
मासाँस्तान्मासेभ्यः संव-त्सरं
संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष
देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं
मानवमा-वर्त नावर्तन्ते नावर्तन्ते ५

Atha yadu caivasminchavyam kurvanti yadi ca
narcisamevabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapakسادudanneti
masamstanmasebhyah samvatsaram
samvatsaradadityamadityaccandramasam candramaso
vidyutam tatpurusomanavah sa enanbrahma gamayatyesa
devapatho brahmapatha etena pratipadyamana imam
manavamavartam navartante navartante II 5 II

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]

- Refers to Hiranyagarbha.

c) Asya Gath Upapathye :

- Because it is logical to have this.
- To have this Hiranyagarbha as destination.

Significance :

a) Karyam :

- Hiranyagarbha – Aparam Brahma.
- Param Brahma = Karanam Brahma.

b) Badari :

- Teaching of Badari.

c) Asya Gathihi :

- Hiranyagarbha Asya Gathi – Destination.
- Jiva alone can have status of Gathi Upapatte - Destination to be reached, Gamayate iti, Karma Vitpatti, Gantavya iti Sidyartham.

d) Upapatte :

- Logical
- Hiranyagarbha alone logically possible for being destination of your travel.
- Finite thing can be reached by travel. Infinite can't be reached by travel. It is here and now.
- Reaches means take out Karyam Brahma out of Context.

e) Asya :

- Hiranyagarbhasya, Karya Brahmanaha.

f) Gathi :

- Destination, status.

g) Upapathihi :

- Logical – Sashti Tat Purusha.

h) Gatehe Upapattihi :

- Gat Upapattihi
- Technicality of destination – Status .
- Hetau Panchami - because of this reason, Chandogya Upanishad – Chapter 4 – 15 – 5.
- Esham Brahma Gamayati.
- Here Brahma = Hiranyagarbha Lokam = Gamayiti.

विशेषितत्वाच्च ।

Viseshitatvaccha ।

And on account of the qualification (with respect to this Brahman in another text).

[IV – III – 8]

- Badari Acharya gives further support to his conclusion.
- When Vague in Sruti, See similar teaching elsewhere.
- Upasakas Utkranti – Travel in several places.
- Brihadaranyaka Upanishad : More clear in further description of destination.
- Chandogya Upanishad : Brief + confusing Because Brahma Used.

Brihadaranyaka Upanishad :

ते य एवमेतद्विदुः, ये चामो अरण्ये श्रद्धां सत्यमुपा-सते,
 तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः, अह आपूर्यमाण-पक्षम्,
 आपूर्यमाणपक्षाद्यान्वण्मासानुदङ्गादित्य एति; मासेभ्यो देवलोकम्,
 देवलोकादादित्यम्, आदित्याद्वैद्यु- तम्; तान्वैद्युतान्पुरुषो
 मानस एत्य ब्रह्मलोकान् गमयति; ते तेषु ब्रह्मलोकेषु
 पराः परावतो वसन्ति; तेषां न पुनरा-वृत्तिः ॥ १५ ॥

te ya evametadviduḥ, ye cāmī arāṇye śraddhāṃ satyamupāsate,
 te'rcirabhisambhavanti, arciṣo'haḥ, ahna āpūryamāṇapakṣam,
 āpūryamāṇapakṣādyāṇṣaṇmāsānudanānāditya eti; māsebhyo devalokam,
 devalokādādityam, ādityādvaidyutam; tānvaidyutānpuruṣo
 mānasa etya brahmalokān gamayati; te teṣu brahmalokeṣu
 parāḥ parāvato vasanti; teṣāṃ na punarāvṛttiḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lightning. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts then to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world. [VI – II – 15]

- Not Param Brahman – All Pervading one.
- Going to Brahma Loka – Supporting logic here.
- Lokeshu = Different regions, areas of Brahma Loka.
- Possible only in Karyam Brahma.
- Param Brahman beyond Desha and Kala, no right or left side.
- Brahmanaha Advaitatvat Bahuvachanam Asambavat.
- One reason : Lokeshu
- Second reason : Bahuvachnam
- Third reason : Brahma Lokeshu, Saptami Vibhakti – 7th Case.
- Indicates Adhara – Support
- Aadhara – Ashraya – “In” Reveals Locus.
- Upasaka goes to a place and lives there.
- There is Ashraya - Ashrita Duality.
- Locus / Located, Adhara – Adheya Bava.
- Possible only in Vyavaharika Prapancha – Brahma Loka.
- In Param Brahma, there is no Adhara – Adheya division.
- Upasaka goes to Brahma Loka not Brahman.

Word Analysis :

a) Viseshahitvat :

- From description of destination found elsewhere.

b) Cha :

- Also .
- This is valid.

Significance :

a) Viseshitatvat :

- Further description is found.
- Brahma Lokeshu – Loka Padam Saptami Vibhakti – Bahu Vachnam.

Shankara :

Brihadaranyaka Upanishad :

ते य एवमेतद्विदुः, ये वामो अरण्ये श्रद्धां सत्यमुपा-सते,
तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः, अह आपूर्यमाण-पक्षम्,
आपूर्यमाणपक्षाद्यान्वण्मासानुदङ्गादित्य एति; मासेभ्यो देवलोकम्,
देवलोकदादित्यम्, आदित्याद्वैद्यु- तम्; तान्वैद्युतान्पुरुषो
मानस एत्य ब्रह्मलोकान् गमयति; ते तेषु ब्रह्मलोकेषु
पराः परावतो वसन्ति; तेषां न पुनरा-वृत्तिः ॥ १५ ॥

te ya evametadviduḥ, ye cāmī arāṇye śraddhāṃ satyamupāsate,
te'rcirabhisambhavanti, arciṣo'haḥ, ahna āpūryamāṇapakśam,
āpūryamāṇapakśādyāṇṣaṇmāsānudanñāditya eti; māsebhyo devalokam,
devalokādādityam, ādityādvaidyutam; tānvaidyutānpuruṣo
mānasa etya brahmalokān gamayati; te teṣu brahmalokeṣu
parāḥ parāvato vasanti; teṣāṃ na punarāvṛttiḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lightning. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts then to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world. [VI – II – 15]

b) Cha :

- Because of this reason also.
- Purva Sutra – Logical Reason.

Tarqa Parmanam.

- Here Sruti Pramanam.

Viseshitatvat – Hetau Panchami :

- Because of this reason.

Conclusion :

- Badari's argument alone correct.
- Word Brahma in Chandogya Upanishad – Chapter 4 – 15 – 5 Refers to Hiranyagarbha only - Valid because of additional reason.

Sutra 9 :

सामीप्यात्तु तद्व्यपदेशः ।

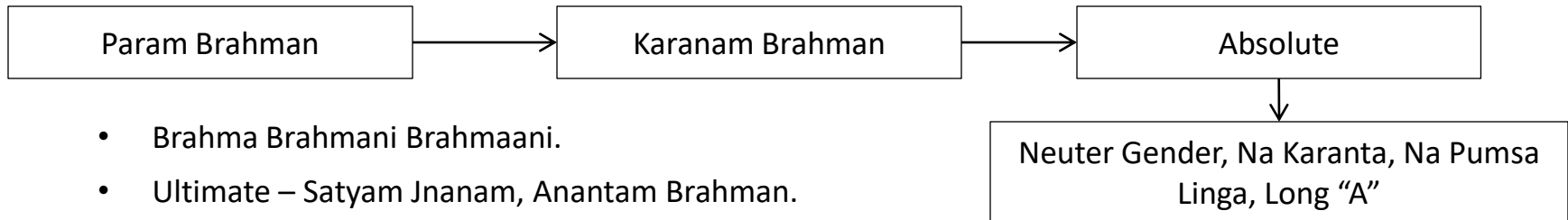
Samipyattu tadvyapadesah ।

But on account of the nearness (of the Saguna Brahman to the Supreme Brahman it is) designated as that (Supreme Brahman). [IV – III – 9]

Purva Pakshi :

Grammatical : (Long A)

- Param Brahma revealed by Brahma – Ba- Short- 'A'.



- Brahma Brahmani Brahmani.
- Ultimate – Satyam Jnanam, Anantam Brahman.
- Karyam Brahma = Hiranyagarbha = Prathmaja = Masculine Gender Short 'A'.
- Brahmanaa.
- Na Karanta, Pulling, Brahma Shabda.
- Brahma, Brahmanou Brahmanaha.

In class :

- Short 'A' and long 'A' – Difficult to distinguish.
- Neuter Brahman = Karanaha = Brahman.

Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta I
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha II 1 II

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva.
[1 – 1 – 1]

- Hiranyagarbha = Brahmaa – Devanam Prathama Shabda buva – Mundak Upanishad.
- Dheerga – Short – Pulling Karyam Brahma – Brahmaji.

Purva Pakshi :

Chandogya Upanishad :

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
नार्चिषमेवाभिसंभवन्त्यर्चिषोऽह-रह
आपूर्यमाणपक्ष्मापूर्यमाणपक्षाद्यान्वडुदङ्ङेति
मासाँस्तान्मासेभ्यः संव-त्सरं
संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष
देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं
मानवमा-वर्तं नावर्तन्ते नावर्तन्ते ५

Atha yadu caivasminchavyam kurvanti yadi ca
narcisamevabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapaksadadyansadudanneti
masamstanmasebhyah samvatsaram
samvatsaradadityamadityaccandramasam candramaso
vidyutam tatpurusomanavah sa enanbrahma gamayatyesa
devapatho brahmapatha etena pratipadyamana imam
manavamavartam navartante navartante II 5 II

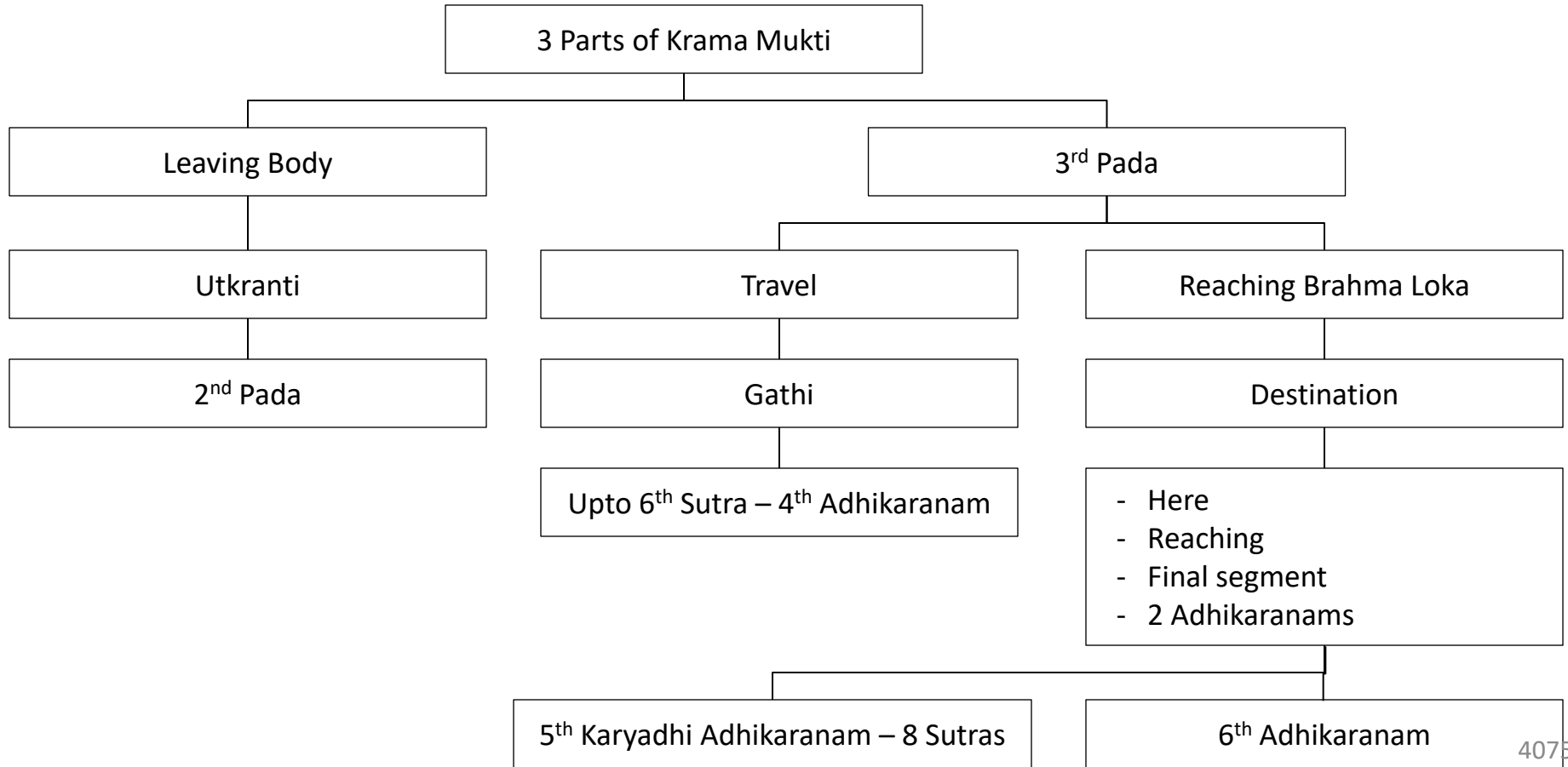
Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]

- Brahma = Short 'A' - Neuter – Refers to Karnam Brahman.
- How Karyam Brahma ?

Sutra 4 – 3 – 9 :

Introduction :

- Topic fourth Chapter.
- Second + Third Pada – Krama Mukti.
- Result of Saguna Upasana.
- Upasana is main topic called Vidya.
- Vidya Phalam Krama Mukti is topic.

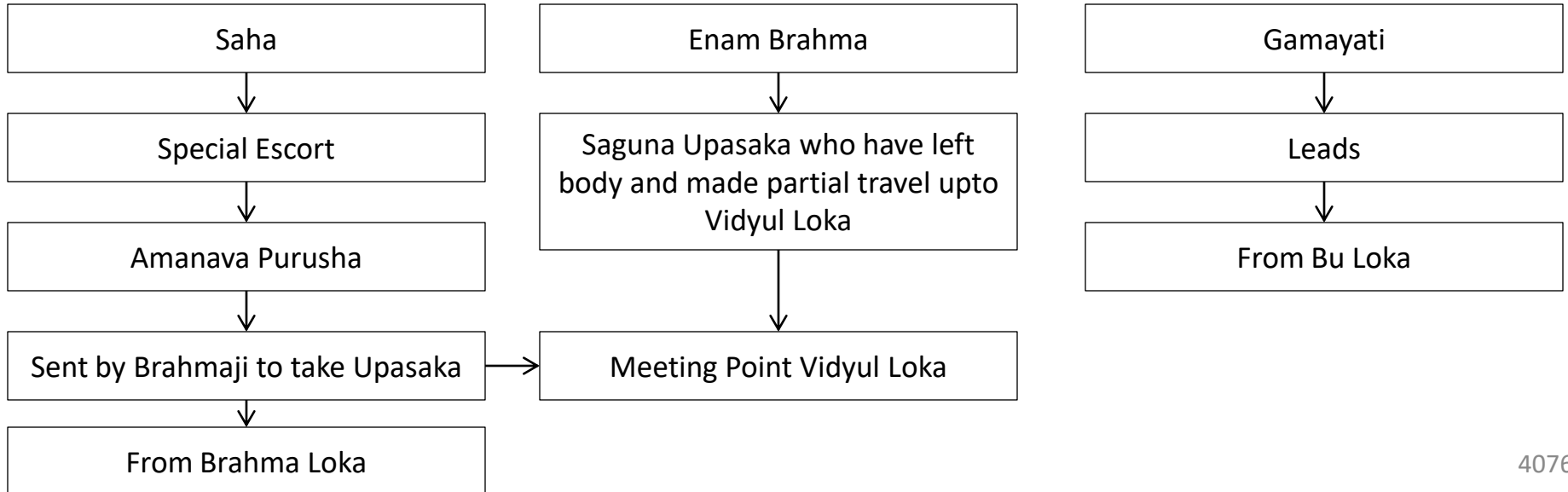


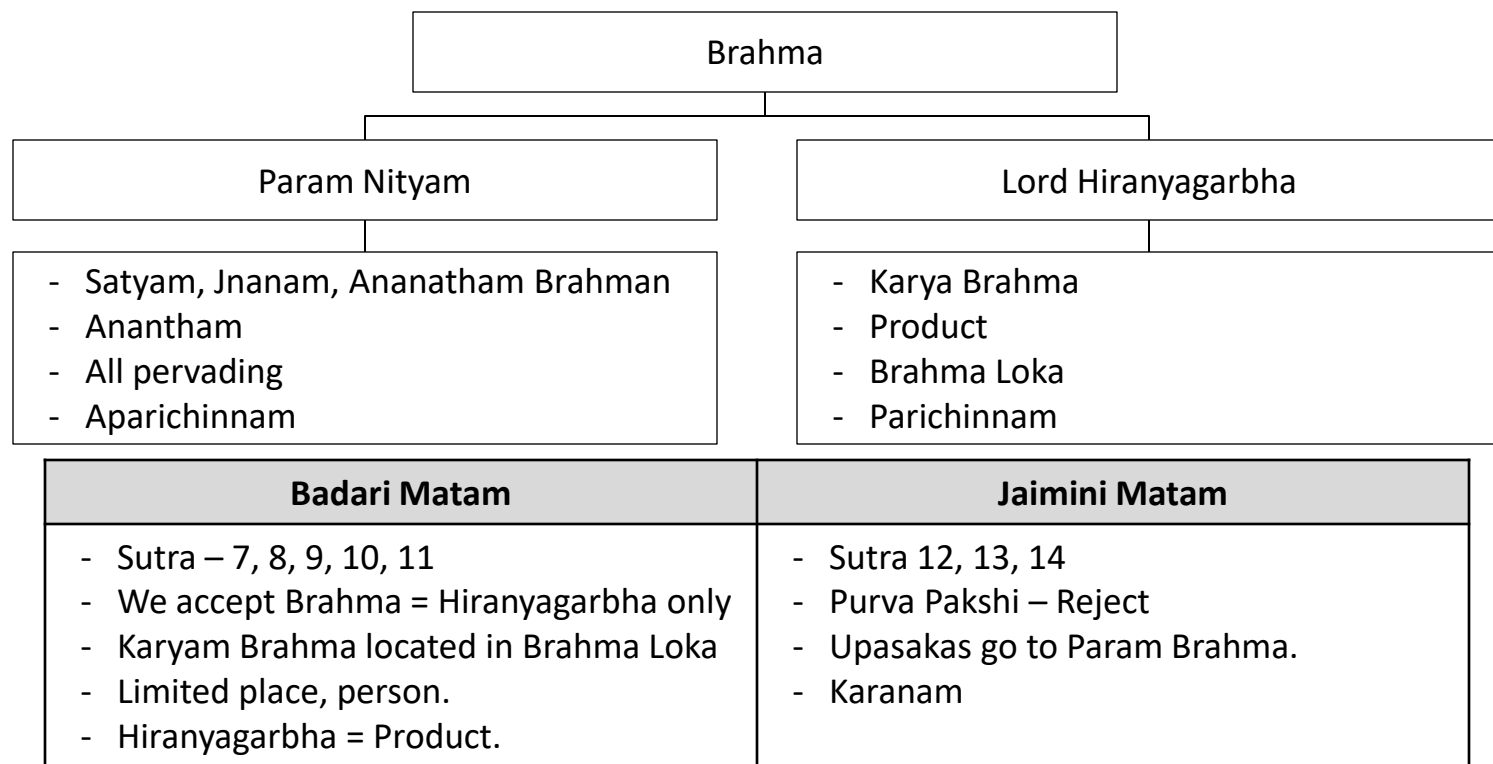
Chandogya Upanishad :

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मासाँस्तान्मासेभ्यः संव-त्सरं
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विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष
देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं
मानवमा-वर्तं नावर्तन्ते नावर्तन्ते ५

Atha yadu caivasminchavyam kurvanti yadi ca
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samvatsaradadityamadityaccandramasam candramaso
vidyutam tatpurusomanavah sa enanbrahma gamayatyesa
devapatho brahmapatha etena pratipadyamana imam
manavamavartam navartante navartante II 5 II

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]





- Vyasa does not give his opinion but accepts Matam of Badari Rishi and Jaimini Rishi.
- Badarayana Rishi = Vyasa.
- Rejection of Jaimini and acceptance of Badari - Vyasa does not do this task, Vyasa only presents objectively.
- At the end of Adhikarnam, says Jaimini not acceptable.
- **Sutra 7 & 8 :**
Badari gave two arguments to support his Matam.
- “Gamayati” in Chandogayo Upanishad means travelling, Escorting, Leading, Journeying.
- **Badari :**
Travel can never happen in context of Param Brahma, being all Pervading, can’t be physical destination which is spatially away.
- Param Brahma can’t be spatially remote destination.

- It is all pervading, never remote.
- Upasakas destination – only Aparam Brahma – Hiranyagarbha is argument 1.

8th Sutra :

- Brihadaranyaka Upanishad - 6 – 2 – 15 clarifies this portion by using word – Brahma Loka.

ते य एवमेतद्विदुः, ये चामो अरण्ये श्रद्धां सत्यमुपा-सते,
तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः, अह आपूर्यमाण-पक्षम्,
आपूर्यमाणपक्षाद्यान्वण्मासानुदङ्ङादित्य एति; मासेभ्यो देवलोकम्,
देवलोकदादित्यम्, आदित्याद्वैद्यु- तम्; तान्वैद्युतान्पुरुषो
मानस एत्य ब्रह्मलोकान् गमयति; ते तेषु ब्रह्मलोकेषु
पराः परावतो वसन्ति; तेषां न पुनरा-वृत्तिः ॥ १५ ॥

te ya evametadviduḥ, ye cāmī araṇye śraddhāṃ satyamupāsate,
te'rcirabhisambhavanti, arcīṣo'haḥ, ahna āpūryamāṇapakśam,
āpūryamāṇapakśādyāṇṣaṇmāsānudaṅṅāditya eti; māsebhyo devalokam,
devalokādādityam, ādityādvaidyutam; tānvaidyutānpuruṣo
mānasa etya brahmalokān gamayati; te teṣu brahmalokeṣu
parāḥ parāvato vasanti; teṣāṃ na punarāvṛttiḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lightning. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts then to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world. [VI – II – 15]

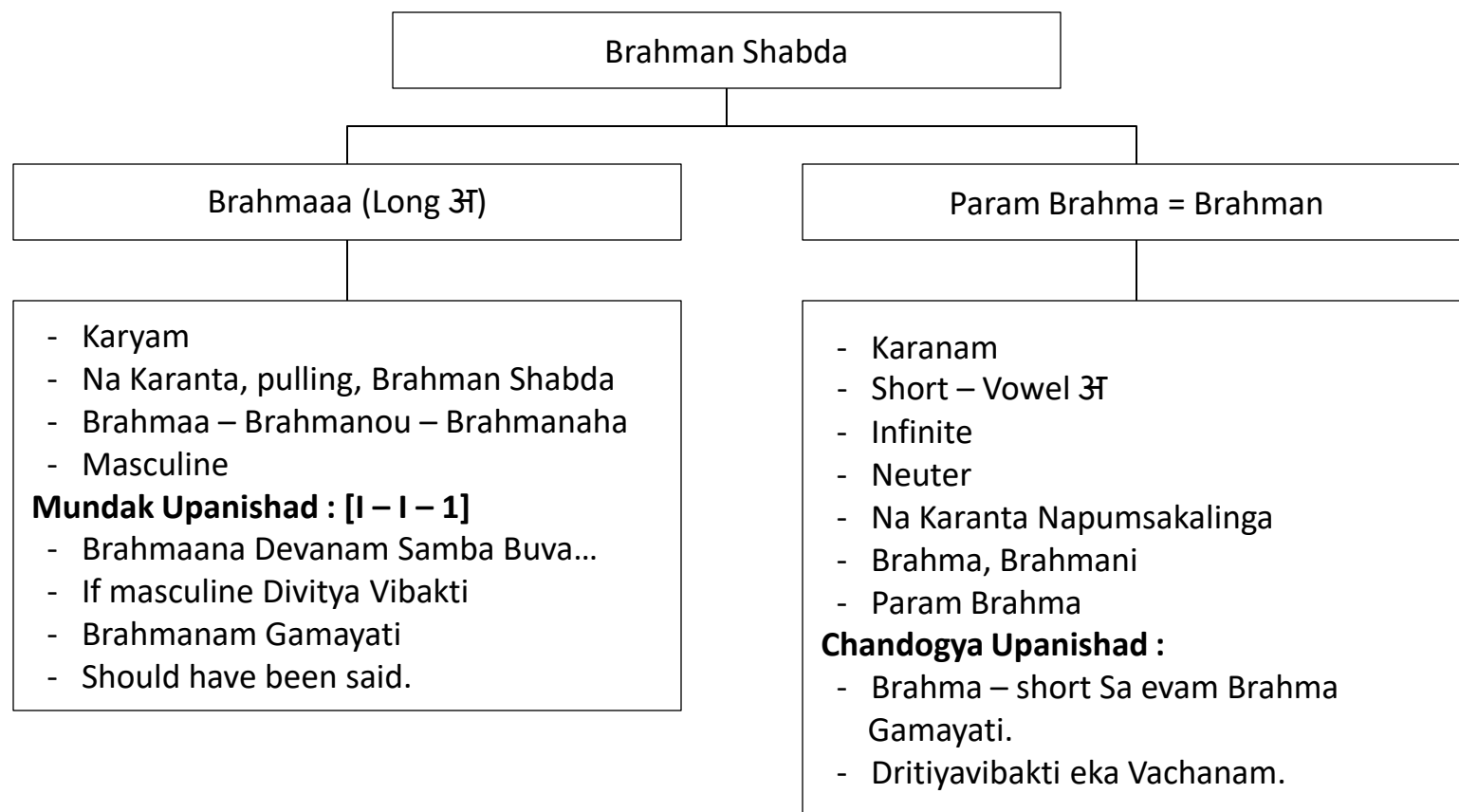
- Upasaka travel through Shukla Gathi, go to Brahma Loka.
- Te Teshu Brahma Lokeshu, Para Parotu vasanti.
- Brahma Loka is in space, Place finite in nature.
- Same argument we extend to Vishnu and Shiva Loka.
- Such destination possible, nothing to do with liberation.
- Finite place can't indicate Liberation.
- Reaching Brahma Loka, Vishnu Loka, Shiva Loka, nothing to do with liberation.
- Vichara Sagara – Vedantic text Vishnu + Shiva Loka - 2 other names of Satya Loka / Brahma Loka.

- 14 Lokas in Shastras.
- If you take Vishnu and Shiva lokas, it will be 16 Lokas.
- Can't be taken to Bhu Loka or Vishnu + Shiva.
- Can be included as Brahma Loka.
- All three finite requiring travel mentioned in 2 Sutras.

Sutra 9 :

Grammatical point :

- Karya Brahma in Masculine Gender refers to 'Hiranyagarbha'.



Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

Shankara :

- There is no hard and fast rule, Na Pumsakalinga Brahma can be used only, for Param Brahma and Not for Hiranyagarbha, that rule is not there.

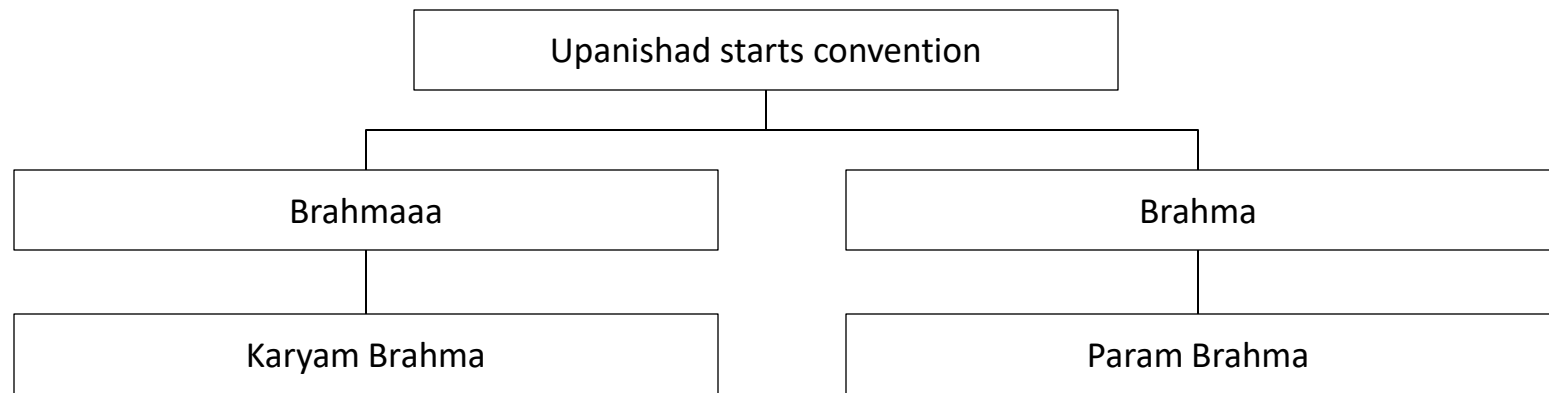
Brihadaranyaka Upanishad :

तद्वै तदेतदेव तदास—सत्यमेव; स यो हैतं महद्यक्षं
प्रथमजं वेद सत्यं ब्रह्मेति, जयतीमाँल्लोकान्;
जित इन्वसावसत्, य एवमेतं महद्यक्षं प्रथमजं वेद
सत्यं ब्रह्मेति; सत्यं ह्येव ब्रह्म ॥ 1 ॥

tadvai tadetadeva tadāsa—satyameva; sa yo haitam mahadyakṣam
prathamajam veda satyam brahmeti, jayatimāṁllokān;
jita innvasāvasat, ya evametaṁ mahadyakṣam prathamajam veda
satyam brahmeti; satyam hyeva brahma ॥ 1 ॥

That (intellect-Brahman) was but this - Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes non-existent - he who knows this great, adorable, first-born (being) thus, as the Satya-Brahman, for Satya is indeed Brahman. [V – IV – 1]

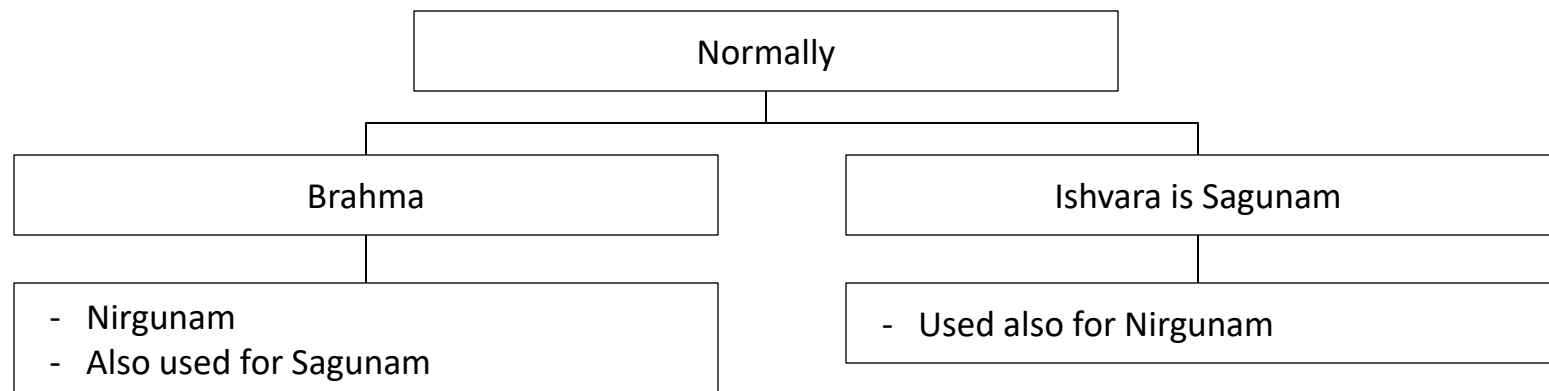
- Brahma – Neuter Gender- used as Mahat Jam Prathamjam – Hiranyagarbha.
- Upanishad does not follow rule strictly.
- Therefore see context.
- Upanishad compromises – Uses loose words, Neutral and masculine Gender.



- Why it does not follow that?
- Sruti – Mother – Have reverence Upanishad does not intend to Compromise / Confuse.
- Upanishad intermixes because Param Brahma and Hiranyagarbha are not totally two different entities.
- Same Nirguna Brahma with Vesham of Nama Rupa is playing role of Brahmaa.
- Only Vesha Bheda, Natsu Veshi Bheda.

Shankara :

- Uses Brahmaa and Ishvara loosely.



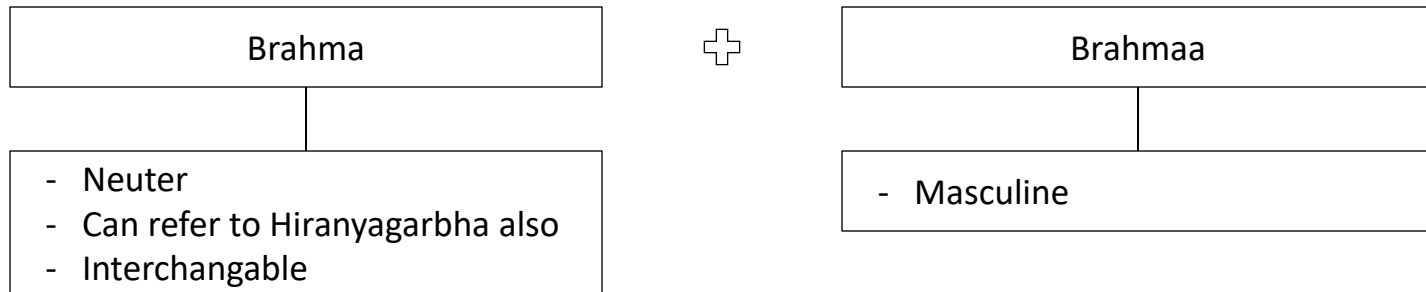
- Vichara Saguna author clarifies.

General Convention :

Brahma	Ishvara
Nirgunam (Veshi)	Sagunam (Vesham)

- Hence Interchangeable.

Similarly :



Reason : Samipyat

- Because of their closeness in their original nature.

Word Analysis :

- Samipyathu Tu Tad Vyapdesha.

a) Tu :

- However

b) Tad Vyapdeshaha :

- Usage of word Brahma For Hiranyagarbha.

c) Samipyat :

- Is because of its closeness between Prana and Karyam Brahma (Hiranyagarbha).

Significance :

- Hetverte

a) Tu :

- However even though according to general convention Upnishad should not use Brahman, It should have used Brahmanam, Upanishad violates.

b) Tad Vyapdesha :

- Usage of word.
- Tatu – Neyter word Brahma.

Sashti Tat Purusha Tasya Vyapdesha

Conclusion :

- Upasaka does not go to Param Brahma. Upasaka goes to only Hiranyagarbha, Karyam Brahma alone Brahma Loka.

Sutra 10 :

कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ।

Karyatyaye tadadhyakshena sahatah paramabhidhanat ।

On the dissolution of the Brahmaloка (the souls attain) along with the ruler of that world what is higher than that (i.e., the Supreme Brahman) on account of the declaration of the Sruti. [IV – III – 10]

Important Sutra :

- Vyasa reconciling two important Sritis.
- Upasaka will go to only finite Brahma Loka – Hiranyagarbha.
- Upasaka attains Anitya Phalam, logically, Scripturally, Grammatically, established.
- It creates serious problems.

- In several Sruti statements, it is said Upasaka reaches destination from which there is no return.
- Upasaka obtains Nithya Phalam Amrutatvam.
- Till now, we established Upasaka goes to Brahma Loka, Anithya Phalam.
- Brahma Loka is finite.

Gita :

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥

Worlds upto the world of Brahmaji are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

- Sruti also says, Upasaka goes to non return Immortality.

Chandogya Upanishad :

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मानवमा-वर्तं नावर्तन्ते नावर्तन्ते ५

**Atha yadu caivasminchavyam kurvanti yadi ca
narcisamevabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapaksadyansadudanneti
masamstanmasebhyah samvatsaram
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- Upasaka after death – till 376.
- 377-387 - Balance reaches destination from which does not return, Manvan Na Avruttam.
- Does not come to Manu Nirmittam, Loka = Liberated Apunarjanma.

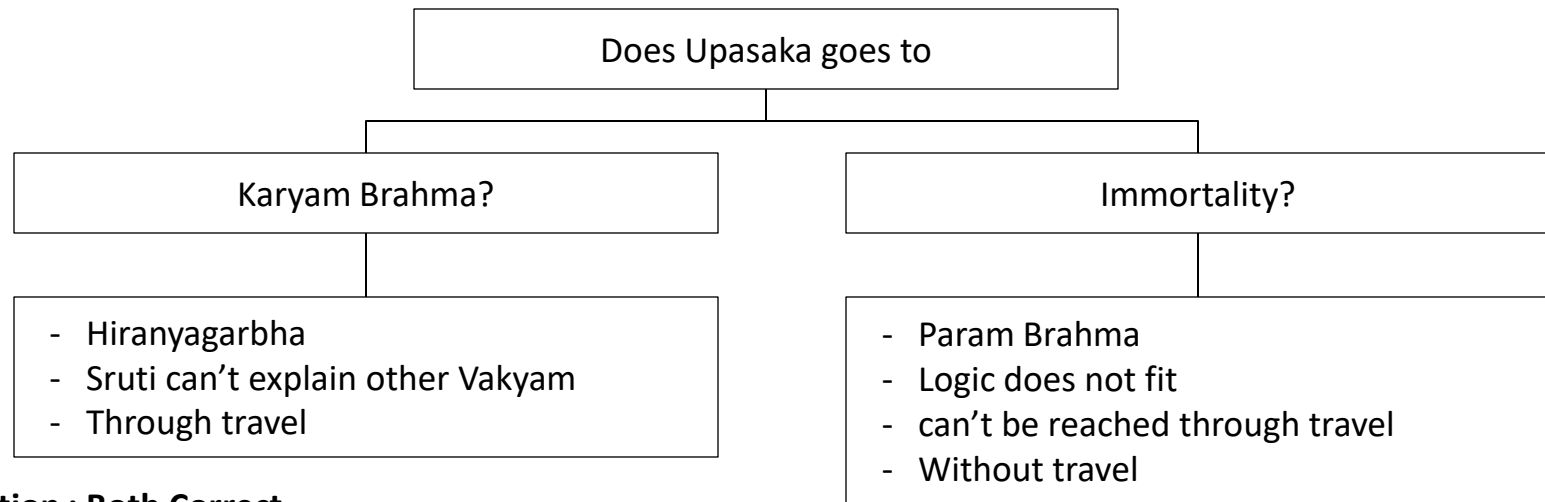
Katho Upanishad :

शतं चैका च हृदयस्य नाड्य स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मुन्या उत्क्रमणे भवन्ति ॥ १६ ॥

Satam caika ca hrdayasya nadyah tasam murdhanam abhinih srtaika,
Tayor-dhva-mayann-amrtatvam-eti visvann-anya utkramane bhavanti ॥ 16 ॥

Hundred and one are the nerves of the heart ; of them one (i.e. susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains Immortality. The others (departed) lead differently. [II – III – 16]

- Upasaka Travels through Shukla Gathi and attains immortality.
- Param Brahma – No Karyam Brahma.



Reconciliation : Both Correct

- Goes to Karyam Brahma First and then to Param Brahma.
- Tadanantaram Brahma Prapnoti.
- Why not travel directly.
- Sarvam Sa Manjasam Jnanat eva Kaivalayam Principle goes wrong.
- Nirguna Brahma Jnanam alone gives liberation.
- Nirguna Jnanam or through Aikya Jnanam.

Purusha Suktam :

धाता पुरस्ताद्यमुदाजहार ।
शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।
तमेवं विद्वानमृत इह भवति ।
नान्यः पन्था अयनाय विद्यते ॥ १७ ॥

dhata puras-tadya-muda-ja hara I
shakra-pravid-van pradi-shash-cha tas-raha I
tamevam vidvan-amrita-ihā-bhavati I
nanya-pantha aya-naya-vidya-the II 17 II

The learned one who knows that Purusha, whom the creator, considered as one before Him, and whom the Indra understood in all directions, would attain salvation even in this birth, and there is no need for him to search for any other path. [Verse 17]

- Upasaka does not travel, No dosha if he had Brahma Jnanam, He would not have travelled.
- Ajnani Upasaka goes to Karyam Brahma through travel and from there attains Param Brahma without travel.
- Violation of Fundamental principle as Ajnani Upasaka.
- Aikyam Jnanam Bina Moksham Na Bavati.

Upanishad :

- Upasaka attains Param Brahma.
- We supply a clause – Sruti Artha Patti.
- In 'Hiranyagarbha' Loka – Ajnani Upasaka, who has reached Hiranyagarbha - Loka through travel, there he attains Nirguna Brahma Jnanam.
- Through that Jnanam , without travel he attains Param Brahma Jeevan Mukti.
- Everything fixed.
- Attains Jeevan Mukti in Brahma Loka and when Prarabda is over, he attains Videha Mukti also.
- How he arrives at Karma Mukti – is explained by Upanishad.
- Upanishad does not say he attains Nirguna Jnanam in Brahma Loka.

Word Analysis :

a) Karyat Yaye :

- At time of Pralaya.

b) Param Ataha :

- Upasaka attains Param Brahma Loka which is superior to 'Hiranyagarbha'.

c) Saha Tad Adyasheshena :

- Along with lord of Brahma Loka – 'Hiranyagarbha'.

d) Abidanat :

- This is known from Sruti Statement.

Significance :

a) Karya Atyaya :

- At the end of Brahma Loka.
- Karyam = Hiranyagarbha – Loka.
- Atyaya = Nashaha.
- Karya Atyaya – Brahma Loka Nashaha = Pralaya.
- Karya Sidyaya = Sashti Tat Purusha.

Kala - Adhikarana Saptami :

- Time of Maha Pralayam.

Videha Mukti :

- Upasaka attains Brahman through Knowledge.

b) Param Brahma – Ataha :

- Which is superior to this Hiranyagarbha, with whom he is living, in proximity of Param Brahma.

c) Saha :

- Along with.

d) Tatu Adyakshena :

- Brahma Loka swami, Master, 'Hiranyagarbha'.
- Hiranyagarbha will also attain Brahman along with him, Upasaka who have attained Jnanam will get liberation – Govinda.
- Param Brahma Prapti - Through travel.

e) Abidanat :

- Sruti Vakyam Hetu Panchami, from Sruti Pramanam, we know this.
- Upasaka attains Krama Mukti, will travel, go to Brahma Loka, Attain Jnanam.

Sutra 11 :

स्मृतेश्च ।

Smritescha ।

And on account of the Smriti (texts supporting this view). [IV – III – 11]

Baadri Says:

- Where doubt in Sruti, take resort to Smriti Vakyam.

Doubt :

- Upasaka goes to Brahma Loka, attains Nirguna Jnanam, not said in Upanishad.
- No Sruti Parmanam, only logical support.
- Param Brahma can't be obtained without Jnanam.
- Distance between Jiva and Param Brahma is ignorance in any Loka.
- You have to cross ignorance, Distance wherever you go to attain Param Brahma.
- Intellectual travel, understanding travel, Powerful logic.
- If Upasaka gains Brahman, he has to attain knowledge some where if not here.
- Srutārtha patti Pramanena.
- In Brahma Loka it is possible to gain this knowledge.

Badari :

- Have Smriti Pramanam also.

Kurma Puranam :

- Purva Baga – 12th Chapter – Chapter 2 - 69 Verse.
- Bramana Tata Sarve preeti Sanchara Pravishanti Param Padam Parasya Ante.

a) Paraha – Hiranyagarbha – Ante :

- During death of ‘Hiranyagarbha’, and end of Brahma Loka, ‘Hiranyagarbha’ Marana Kale.

b) Pratiganchare = Pralayam :

- When everything including Brahma Loka + ‘Hiranyagarbha’ resolve, What happens?

c) Te Sarve :

- All Upasakas.

d) Param Brahma Pravishanti :

- Attain Param Padam which Visishta Advaitins talk about.
- Visishta Advaitins Moksha is Krama Mukti.
- Saguna Brahma Upasakas go to Northern gate of Temple, travel through Shukla gathi, go to Vishnu / Brahma Loka.
- Define Vishnu Loka as Moksha.
- We say, there they will know Jivatma / Paramatma Aikyam and get Jnanam and Videha Mukti.
- They become Nirguna Jnanis.
- Jivatma / Paramatma Aikyam Jnanis they become.
- How they become Jnanis , Upanishad does not say.
- We use Srutharthapatti Pramana and logic.
- We supply Nirguna Jnanam gained in Brahma Loka.
- Get Guru Upadesham - We assume – 4 heads – 4 classes per day.
- Subtle knowledge transfer easy in Superior Loka, Brahma Loka.

Chapter 4 – Section 3 – Sutra 5 to 11 :

Adhikaranams 1 - 4 :

- Shukla Marga of Upasaka was talked.

Adhikarnams 5 - 6 :

- Vyasa talks about destination of Upasaka who goes by Shukla Gathi.

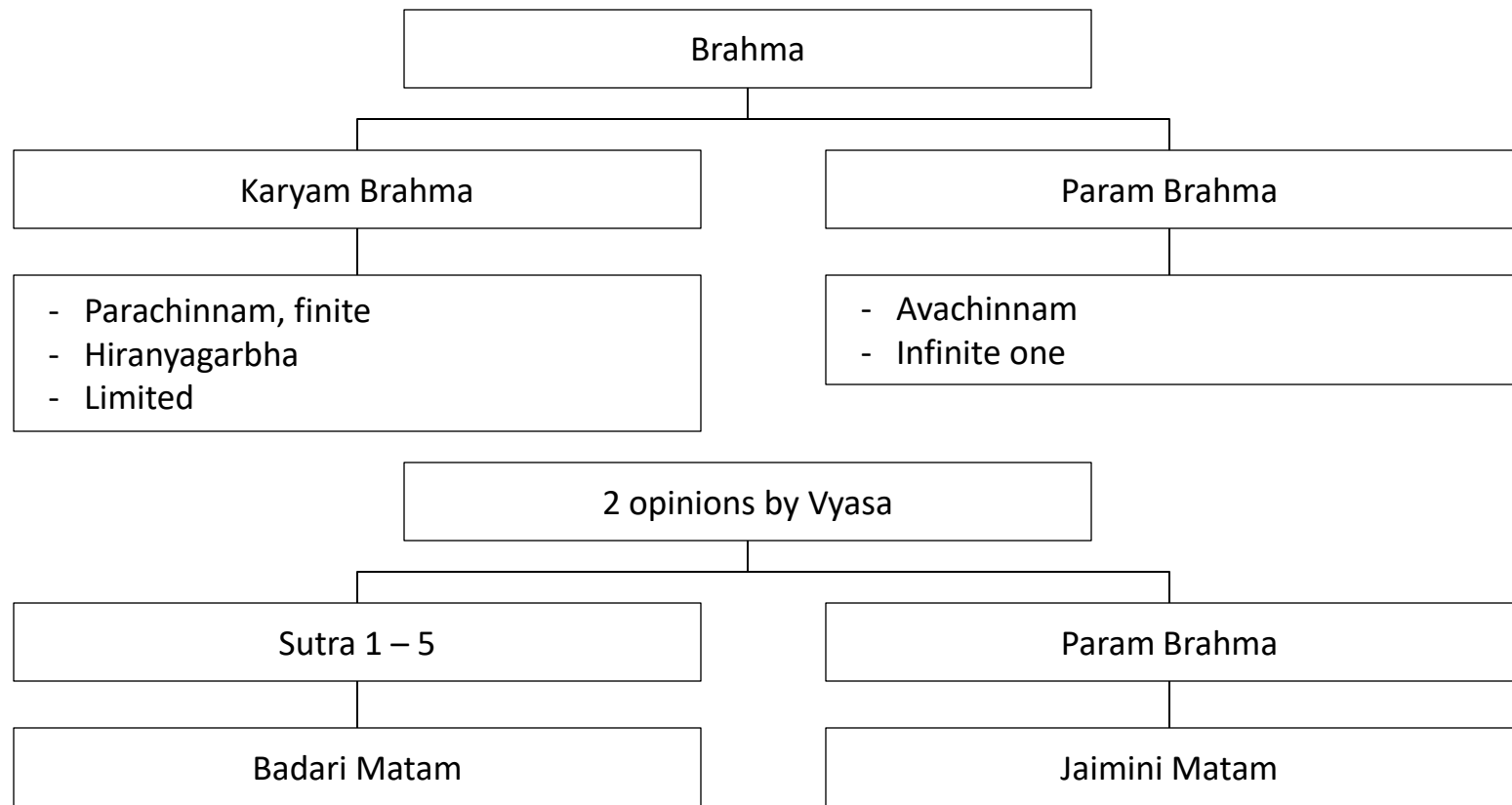
Chandogya Upanishad :

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
नार्चिषमेवाभिसंभवन्त्यर्चिषोऽह-रह
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति
मासाँस्तान्मासेभ्यः संव-त्सरं
संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष
देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं
मानवमा-वर्त नावर्तन्ते नावर्तन्ते ५

**Atha yadu caivasminchavyam kurvanti yadi ca
narcisamevabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapakسادudanneti
masamstanmasebhyah samvatsaram
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vidyutam tatpurusomanavah sa enanbrahma gamayatyesa
devapatho brahmapatha etena pratipadyamana imam
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Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]

- Amana Purusha leads Jiva to Brahma.



Shankara :

- We agree with Badari Matam.
- Saguna Upasaka will not go to Param Brahma but to Parichinna Karyam Brahma, Resident of Brahma Loka.
- Saguna Upasaka will go to – Brahma Loka where ‘Hiranyagarbha’ is resident.
- 11th Sutra Badari Matam Over.

Swamiji's 4 Points :

a) Sutra 8 : Viseshitatvatah

- Prathamja – ‘Hiranyagarbha’ is Satyam Brahma neuter gender, therefore we have such expression.

Reference :

- Chapter 4 – 5 – 1 wrong.
- Chapter 5 – 4 – 1 Correct.

Brihadaranyaka Upanishad :

तद्वै तदेतदेव तदास—सत्यमेव; स यो हैतं महद्यक्षं
प्रथमजं वेद सत्यं ब्रह्मेति, जयतीमाँल्लोकान्;
जित इन्वसावसत्, य एवमेतं महद्यक्षं प्रथमजं वेद
सत्यं ब्रह्मेति; सत्यं ह्येव ब्रह्म ॥ 1 ॥

tadvai tadetadeva tadāsa—satyameva; sa yo haitaṃ mahadyakṣaṃ
prathamajaṃ veda satyaṃ brahmeti, jayatīmāṃllokān;
jita innvasāvasat, ya evametaṃ mahadyakṣaṃ prathamajaṃ veda
satyaṃ brahmeti; satyaṃ hyeva brahma ॥ 1 ॥

That (intellect-Brahman) was but this - Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes non-existent - he who knows this great, adorable, first-born (being) thus, as the Satya-Brahman, for Satya is indeed Brahman. [V – IV – 1]

b) Kurma Purana Smriti :

- Brahmana Ha Sahate Samprapte Sami Sanchare.
- Saguna Upasaka will go to finite Brahma Loka only.
- They will get Moksha not by power of Upasana, but in Brahma Loka they will attain Nirguna Brahma Jnanam.
- Through power of knowledge, will get Jivatma / Paramatma Aikya Jnanam and will get Jeevan Mukti and enjoy for very long time.
- In Maha Pralayam in which Brahmaji will get Videha Mukti.
- Saguna Upasaka with Jnanam will also attain Videha Mukti

c) Pratisanchare :

Prati	Char
Backward	To go

- Totally withdrawn.
- Going backward.

Gachhati	Pratigachhati
To go	Going backwards to root = Ishvara

- Maha Pralayam called Pratisanchara, because all Jivas, Lokas go back to Brahma Karanam.

d) Does Everyone – Who goes to Brahma Loka get Jnanam and Mukti.

- What is the Universal Law?
- Will all students pass Exam and become Brahma Jnani and get liberated.
- Some are Bunkers in Brahma Loka also, attend movie, not Understood, Returning Upasaka are all non-returning?
- Returning ones are there.

General Rule :

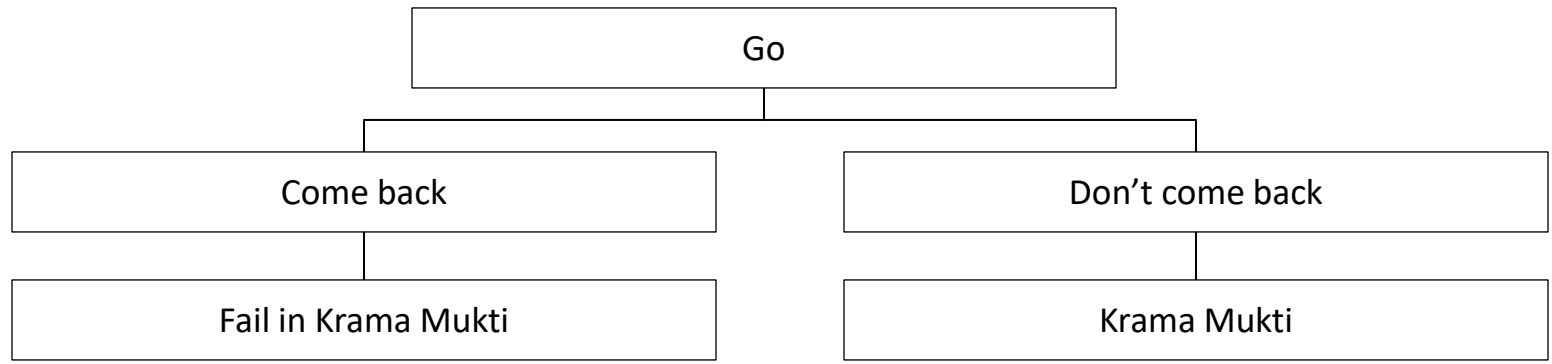
- Most of Upasakas get knowledge, get Jeevan Mukti + Videha Mukti.
- **Some return, Gita Chapter 8 :**

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥

Worlds upto the world of Brahmaji are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

General Rule :

- Ekaya Anyavartivata Apunara Vritti.



- Academic Discussion for Sadhyo Mukti for Jnani like us.
- Answer clear in next Adhikaranam.

Sutra 12 :

परं जैमिनिर्मुख्यत्वात् ।

Param jaiminirmukhyatvat ।

To the highest (Brahman) (the souls are led); Jaimini opines, on account of that being the primary meaning (of the word 'Brahman'). [IV – III – 12]

- Jaimini differs from Badari.

General Analysis:

- Opinion, View- Contention of Jaimini.
- Param = Word Brahma in in Chandogya Upanishad - Chapter 4 – 15 – 5 refers to Param Brahma only.

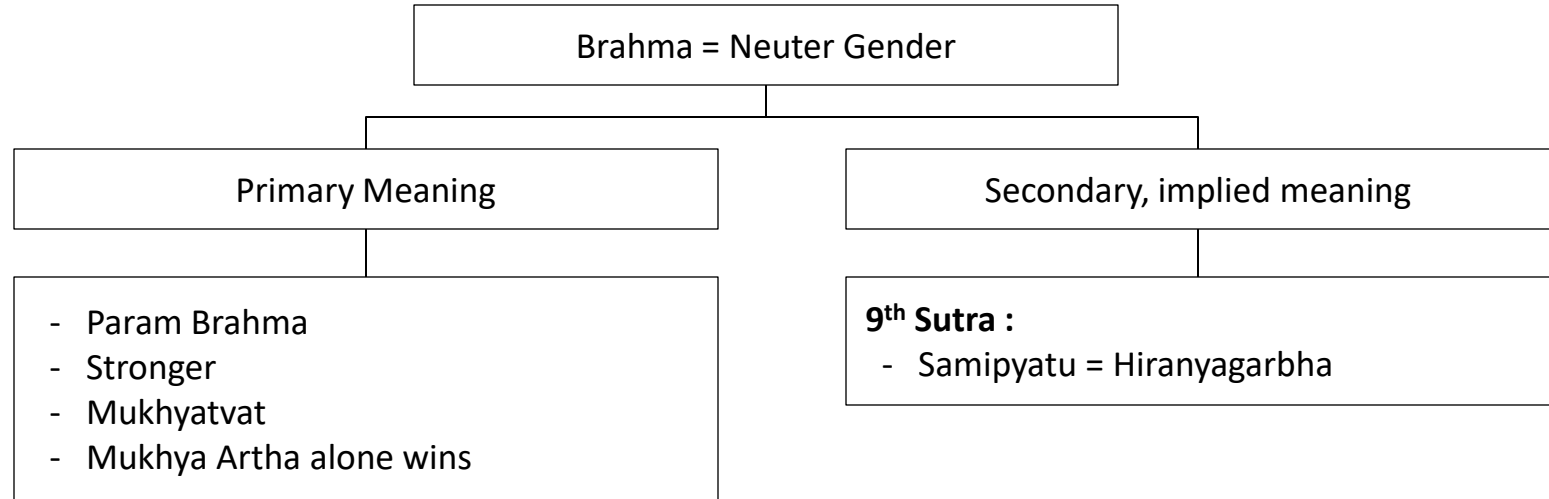
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- Saguna Upasaka will go to Vidyul Loka, meet Amana Purusha.
- Who takes to Param Brahma - Infinite Brahman Only.
- No question of going to Brahma Loka, Attend class, Jnanam.
- Direct Flight
- No in between ...

Reason :



सामीप्यात्तु तद्व्यपदेशः ।

Samipyattu tadvyapadesah ।

But on account of the nearness (of the Saguna Brahman to the Supreme Brahman it is) designated as that (Supreme Brahman). [IV – III – 9]

- Upasaka goes to Param Brahma, attains Mukti directly is Jaimini's Matam.

Word Analysis :

Vyasa :

- Neutral Observer.
- Objectively seeing 2 presentations by 2 Lawyers.
- Judgement – after 3 sutras.

a) Jaiminihi :

- Jaimini declares that.

b) Param :

- The word Brahma in Chandogya Upanishad – Chapter 4 – 15 – 5 refers to Param Brahman only.

c) Mukhyatvat :

- Because that is primary meaning.

Significance :

a) Param :

- Aparichinna Param Brahma Excluding Karyam Brahma = Hiranyagarbha Parichinna Brahman.
- Upasaka goes to Brahma Loka alone through Shukla Gathi.

b) Jaiminihi Vadati :

- Jaimini Matam.

c) Mukhyatvat :

- Logic – Vicharatatvat.
- Because that is primary meaning, which is stronger.
- Badari's Secondary meaning is weaker Chandogya Upanishad - Chapter 4 – 15 – 5.
- Enakam Brahma Gamyati. This is first argument of Jaimini. Next Argument Sutra 13 .

Sutra 13 :

दर्शनाच्च ।

Darsanaccha ।

And because the Sruti declares that. [IV – III – 13]

Sruti :

- Upasaka through Shukla Gathi, goes to Param Brahma, obtains Moksha directly.
- Does not bring Krama Mukti.
- Akramam , only direct Mukti.
- Sruti – Katho Upnishad – Chapter 2 – 3 – 16

शतं चैका च हृदयस्य नाड्य स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मुन्या उत्क्रमणे भवन्ति ॥ १६ ॥

Satam caika ca hridayasya nadyah tasam murdhanam abhinih srtaika,
Tayor-dhva-mayann-amrtatvam-eti visvann-anya utkramane bhavanti || 16 ||

Hundred and one are the nerves of the heart ; of them one (i.e. susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains Immortality. The others (departed) lead differently. [II – III – 16]

- Upasaka travels through Sushumna Nadi – Goes through Shukla Gathi, Attains Immortality.
- Upasaka reaches immortality means, reaches Param Brahma only.
- Hiranyagarbha, Brahma Loka Not Param Brahma who alone is immortal.
- Amrutatvam in Katho Upanishad is Param Brahma only says Purva Pakshi.
- Upasaka goes to Param Brahma.
- Chandogya Upanishad also - Upasaka goes to Param Brahma, not Hiranayagarba.
- Tallying Chandogya Upanishad and Katho Upanishad. Therefore Upasaka gets Mukti directly.

Word Analysis :

a) Darshanat :

- From the revelation of Sruti also.
- Sruti Vakya Darshanat.
- Word Brahma of Chandogya Upanishad – Chapter 4 – 15 – 5 is Param Brahma.

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- Darshanat – Sruti Antaryat.
- Because of another clarifying Sruti Statement – Katho Upanishad – Chapter 2 – 3 – 16.
- Tasya Oordvam ayam amrutatva meti.. Is support for Jaimini.
- Hetau Panchami, Sruti Pramanat.

b) Cha : Conjunction

- First Argument : Mukhyatvat
- Second Argument : Darshnat Cha
- Upasaka does not go to Brahma Loka, attend classes, get Brahma Jnanam.
- **Visishta Advaitin :**
Don't accept Nirgunam Brahman itself.
- **Ramanuja :**
Nirgunam is bluff.
No question of Nirguna Jnanam.

2nd Argument :

- Upasaka goes to Parama Pada Vasal, Glorified on Vaikunta Ekadasi days, through Shukla Gathi, and attains Moksha.

3rd Argument :

- Sutra 14.

Sutra 14 :

न च कार्ये प्रतिपत्त्यभिसन्धिः ।

Na cha karye pratipattyabhisandhih ।

And the desire to attain Brahman cannot be with respect to the Saguna Brahman.

[IV – III – 14]

Jaimini :

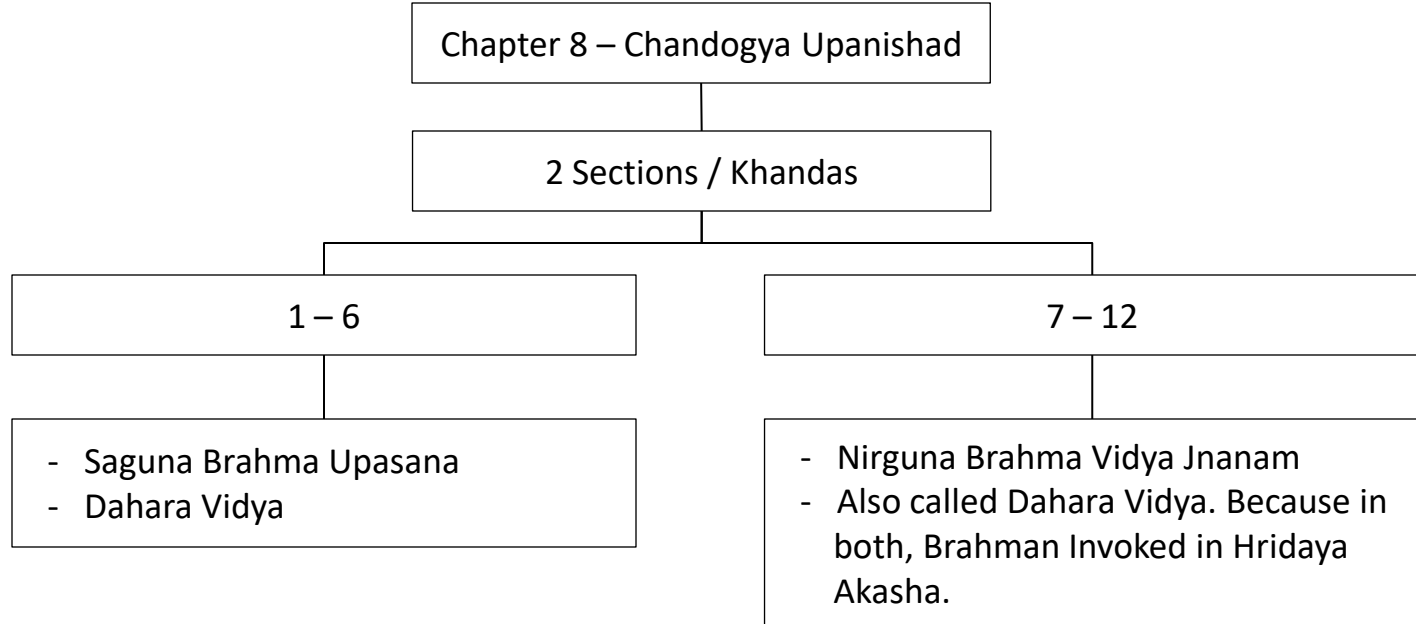
- Quotes another Sruti which he thinks Badari may quote.
- Forestalls that possibility.

Chandogaya Upanishad :

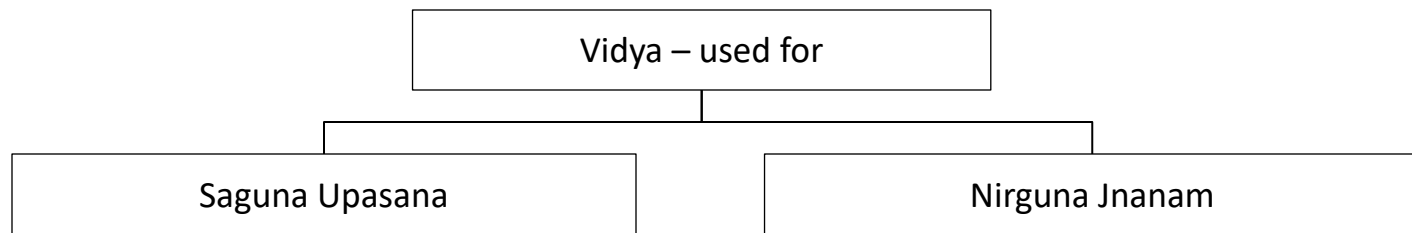
आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा
तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां
वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो
राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं
यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु
माभिगां लिन्दु माभिगाम् ॥ १ ॥

*Ākāśo vai nāma nāmarūpayornirvahitā te yadantarā
tadbrahma tadamṛtaṁ sa ātmā prajāpateḥ sabhāṁ
veśma prapadye yaśo'haṁ bhavāmi brāhmaṇānāṁ yaśo
rājñāṁ yaśo viśāṁ yaśo'hamanuprāpatsi sa hāhaṁ
yaśasāṁ yaśaḥ śyetamadatkamadatkam śyetam lindu
mābhigāṁ lindu mābhigām.*

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]



- Daha = Alpa Akasha – Small space obtaining within heart.



- Both Dahara Vidya give Moksha.

Dahara Vidya 1 :

- No direct Moksha, only Krama Mukti.
- After death, travel through Shukla Gathi, go to Brahma Loka, get Jnanam and liberation.

Dahara Vidya 2 :

- Aham Brahma Asmi Jnanam.
- Similar to Mandukaya Upanishad Chatushpath Brahma.
- Not Vishwa, Teijasa, Pragya, but Nirgunam Brahma – Turiyam.

13th & 14th section :

- Prarthana = Prayer, Given by Upasaka, Dahara Vidya Practitioner no 1.
- Oh Lord I should reach Brahma - Should travel after death, cross 13 Stations, meet Amanava Purusha.
- He should not forget to come.
- Without hitch travel, Reach Brahma Loka.
- Nirguna Brahma – Jnani will never pray, for him I am Brahman.
- Prayer of Saguna Upasaka is evident.
- Prapathe Veshama Prapadhye.
- Similar prayer in Isavasya Upanishad – end – Agne Suparaya

Isavasya Upanishad :

अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम ॥१८॥

*Agne naya supathā rāye asmān
Viśvāni deva vayunāni vidvān,
yuyo-dhyas-majjuhu-rāṇa-meno
bhūyiṣṭhām te nama-uktiṁ vidhema. (18)*

O Agni! Lead us on to 'wealth' by a good path, as Thou knowest, O God, all the many ways. Remove the crooked attraction of sin from us. We offer Thee our best salutations. [Verse 18]

- Badari followers may take this Mantra for Support.
- May I reach extraordinary Golden Hall which belongs to Prajapati, Hiranyagarbha, Karyam Brahma, finite.
- **Veshma :**
Residence of 'Hiranyagarbha'
- I should go to Brahma Loka.

Chandogaya Upanishad :

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेव
ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ
यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तदरश्च ह वै
प्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरं
मदीयं सरस्तदश्वत्थः सोमसवनस्तदपराजिता
पूर्वब्रह्मणः प्रभुविमितं हिरण्मयम् ॥ ८.५.३॥

*Atha yadanasakayanamityacaksate brahmacaryameva tadesa
hyatma na nasyati yam brahmacaryenanutvindatetha
yadaranyayanamityacaksate brahmacaryameva tattadarasca ha vai
nyascarnavau brahmaloke trtiyasyamito divi tadairam
madiyam sarastadasvatthah somasavanastadaparajita
purbrahmanah prabhuvimitam hiranmayam ॥ 8.5.3 ॥*

Then, that which is known as 'anasakayana' [the path of fasting] is brahmacarya, for through brahmacarya one attains the Self which is immortal. Then, that which is called 'aranyayana' [life in the forest] is brahmacarya. This is because in Brahmaloaka, which is the third world from the earth, there are two oceans called Ara and Nya. There also one finds a lake called Airmmadiya [so-called because its waters are intoxicating], a peepal tree always exuding soma juice, a city called Aparajita [the Invincible] belonging to Brahma, and a canopy of gold specially made by the Lord. [8 – 5 – 3]

- More description of Hall given.
- Finite Hall, Finite Loka belonging to Karyam Brahma ‘Hiranyagarbha’.
- Upasaka does not go to Param Brahma, Goes to Brahma Loka, ‘Hiranyagarbha’ – Who is occupying.
- **Veshma Sabha :**
Palatial Golden Hall.
- Goes to Brahma Loka.
- Jaimini assumes Badari may quote this Sloka.
- Prajapathehe Sabham Veshma.
- Does not refer to Brahma Loka, Refers to Param Brahma only.
- It is not your support.
- Prajapathehe Veshma Sabha is not Parichinna Brahma Loka / Hiranyagarbha but Aparichinna Param Brahma only.
- Don’t read only Prajapathe Veshma Veda Prapadye but see context – Prakarana in beginning 1st Line.

Chandogya Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा
तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां
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rājñāṁ yaśo viśāṁ yaśo’hamanuprāpatsi sa hāhaṁ
yaśasāṁ yaśaḥ śyetamadatkamadatkam śyetam lindu
mābhigāṁ lindu mābhigām.*

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1] 4103

- Brahma is Parama Padam Brahma, Nirgunam, Sarvagatha Anantham which we all Accept - Badari, Jaimini, Vedantin.
- Section begins with Param Brahma and ends with Param Brahma not Brahma Loka.
- Prakarana argument in Mimamsa Shastra, Contextual.
- Prajapati should refer to Param Brahma only.
- Upasaka Prayer :
May I go to Prajapati Sabha, Prakaranat Param Brahma only.
- This favours me (Jaimini) not Badari.

Word Analysis :

a) Cha :

- Moreover.

b) Prajapathi Abisandihi :

- Desire to attain Brahma.

c) Na Karye :

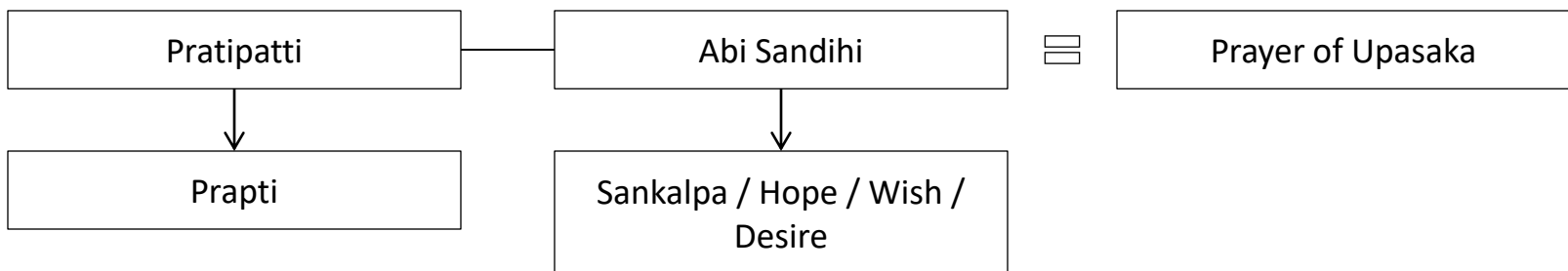
- Not with regard to Karya Brahman 'Hiranyagarbha'.

Significance :

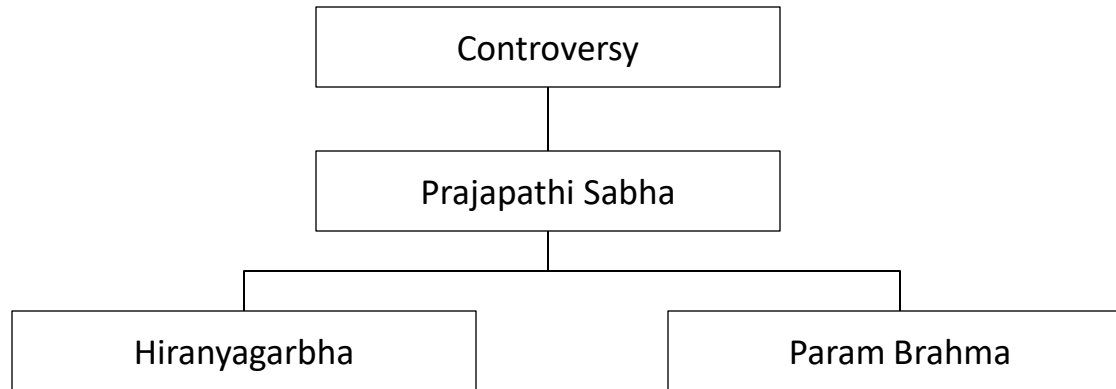
a) Karye :

- Karya Brahma – Hiranyagarbha.

b)



- Prapti Sankalpa.
- Upasaka before dying says – Oh Lord, I should attain Prajapati Prapati Sankalpa.



c) Na Karye :

- Prayer not to reach Brahma Loka, but Param Brahma.
- Prajapati Sabha – By inference is a place but from Prakarana, should know, its not finite Brahma Loka.
- Jaimini forestalls like anticipatory bail, even before Badari quotes, Jaimini negates.
- Shankara gives Verdict – writes big Bashyam.

Jaimini	Badari
- Purva Pakshi	- Correct - Upasaka oes to Brahma Loka, Studies Vedanta.

Sutra 4 – 3 – 5 – 14 :

- Karya Adhi Adhikarnam

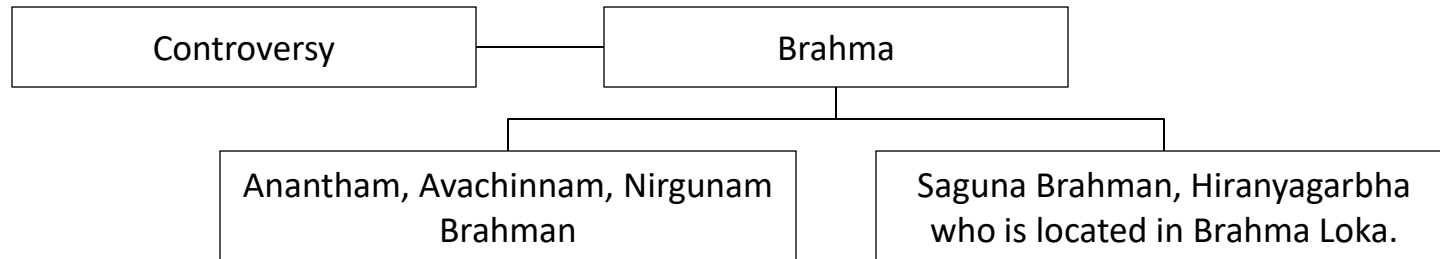
Chandogyo Upanishad :

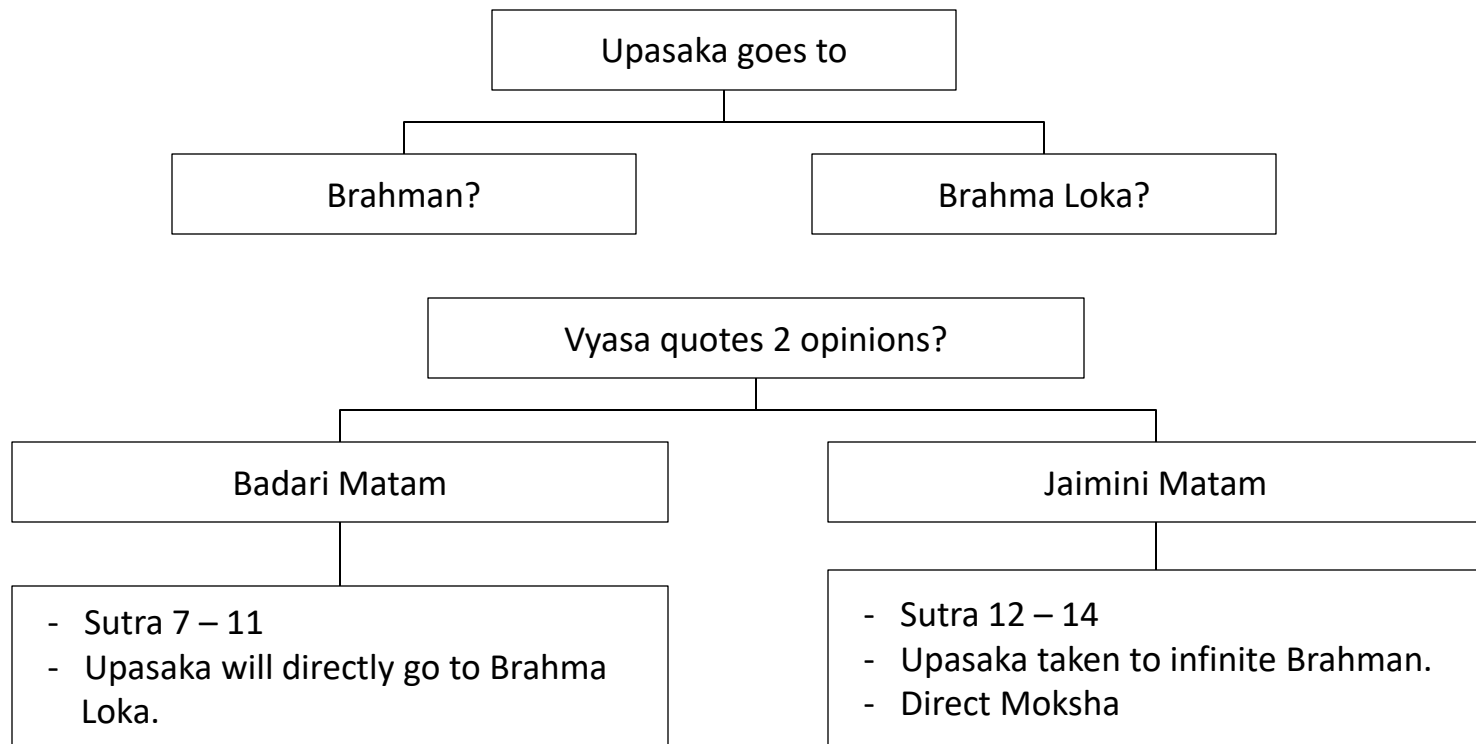
अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
नार्चिषमेवाभिसंभवन्त्यर्चिषोऽह-रह
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्वडुदङ्गेति
मासांस्तान्मासेभ्यः संव-त्सरं
संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष
देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं
मानवमा-वर्तं नावर्तन्ते नावर्तन्ते ५

**Atha yadu caivasminchavyam kurvanti yadi ca
narcisamevabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapakسادudanneti
masamstanmasebhyah samvatsaram
samvatsaradadityamadityaccandramasam candramaso
vidyutam tatpurusomanavah sa enanbrahma gamayatyesa
devapatho brahmapatha etena pratipadyamana imam
manavamavartam navartante navartante II 5 II**

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]

- Upasakas after death, through Shukla Gathi, 9 Stations – Devtas reach 10th stage Vidyul Loka.
- All Jivas taken to Brahma loka by special escort called Amanava Purusha.





Shankara :

- Elaborate commentary in end.
- Badari Matam only correct.
- Upasaka goes to 'Hiranyagarbha' Loka, Brahma Loka not Brahman.
- Shankara has to negate Jaimini.
- Need not give supportive argument to Badari.

Jaimini :

- Sutra 12, 13, 14 refutation indicated by Badari indirectly answered by Jaimini.

Sutra 12 :

Jaimini :

- Brahma is Nirguna, all pervading Brahman alone.
- Mukyatvat, primary meaning powerful, wins.
- Brahma is neuter Gender, can't be Hiranayagarbha which is secondary meaning.
- Hence give up secondary meaning.

Answer by Baadri Hinted : First argument – 7th Sutra

- Primary meaning against logic, reasoning, Anumana, Pramana, Pratyaksha Pramana.

Jaimini Says :

- Upasaka will reach all pervading Brahman.
- All pervading means already reached, here + now.
- Reaching and all pervading mutually contradicting.
- Yukti, Pratyaksha Pramana Virodha.
- Can never travel and reach space.
- Can reach Bombay, Calcutta, USA, Parts of earth not all pervading space.

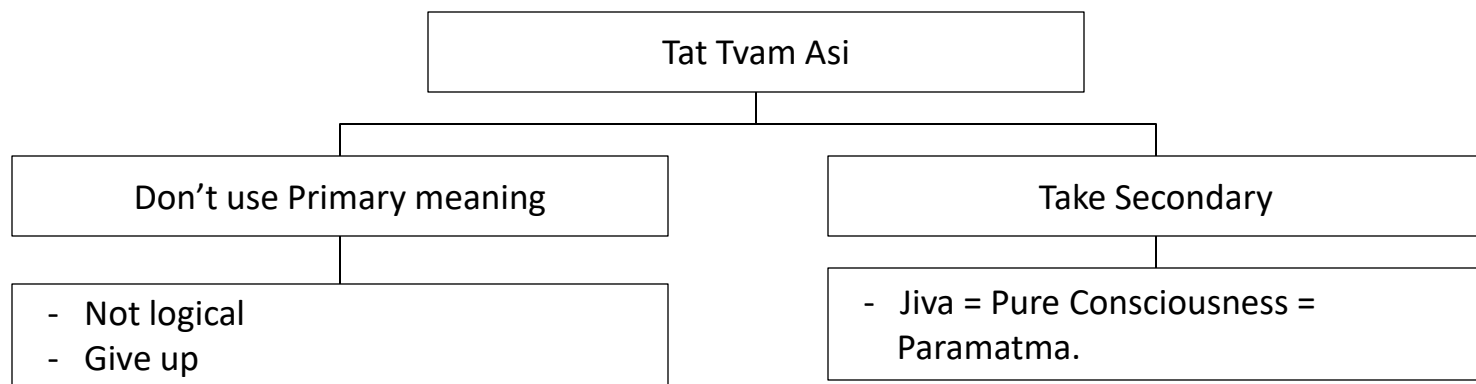
Rule of Interpretation :

a) Take primary meaning :

- If it contradicts other Pramana, Primary should be given up.

Example :

- He is a lion, not walking on 4 legs.
- Don't blindly use Primary.



Sloka in Vakya Vritti :

- Manantra Virodha, Mukhyarthasya Pari Grahe, Mukhyarthena Avani Bute Lakshana Sa Prakritita.
- Apply primary meaning and see what is the idea communicated.
- **Mukhye Arthe Parigraha :**
First respect and take primary meaning.

Manantre Virodha :

- After taking primary meaning, if conveyed idea illogical, against Pratyaksha, Shabda, Binna, then

Lakshana Tha Prakritita :

- Take Secondary Meaning.
- It will not be illogical.
- Brahman = All pervading only, Upasaka reaches all pervading Brahman... Jarring to ears.
- Hence, give up primary meaning.
- Take such meaning which is not all pervading.
- Therefore Brahman is limited destination, Brahma Loka, Badari Said.
- Gathi Upapathe..
- My meaning alone, logically fits in.
- Logically fitting Secondary meaning, superior to logical unfitting. Therefore Mukhyatvat argument not proper.

13th Sutra :

Second Argument of Jaimini :

- Upasaka will reach immortality.
- Tayorda Mayam Amrutatva Meti.
- It should be Nirgunam Brahma, Infinite Brahma because immortality associated with all pervading Brahman.
- 'Hiranyagarbha' never associated with immortality.
- How you Justify, Katho Upanishad – Immortality if Upasaka reaches Brahma Loka?
- Badari hinted at answer in 10th Sutra.

कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ।

Karyatyaye tadadhyakshena sahatah paramabhidhanat ।

On the dissolution of the Brahmaloка (the souls attain) along with the ruler of that world what is higher than that (i.e., the Supreme Brahman) on account of the declaration of the Sruti. [IV – III – 10]

- Upasaka is going to Brahma Loka only and gains immortality.
- My statement correct, Katho Upanishad also correct.
- In Brahma Loka attains Jnanam.
- Having attained Jnanam, he attains immortality without travelling.
- Krama Mukti – Our answer to your question.
- Upasaka gets immortality through Krama Mukti, No logical, Scriptural Contradiction.
- Krama Mukti is ingenious interpretation of Shastra.

14th Sutra :

Third Argument :

- Jaimini refutes possible argument of Badari.

Chandogaya Upanishad :

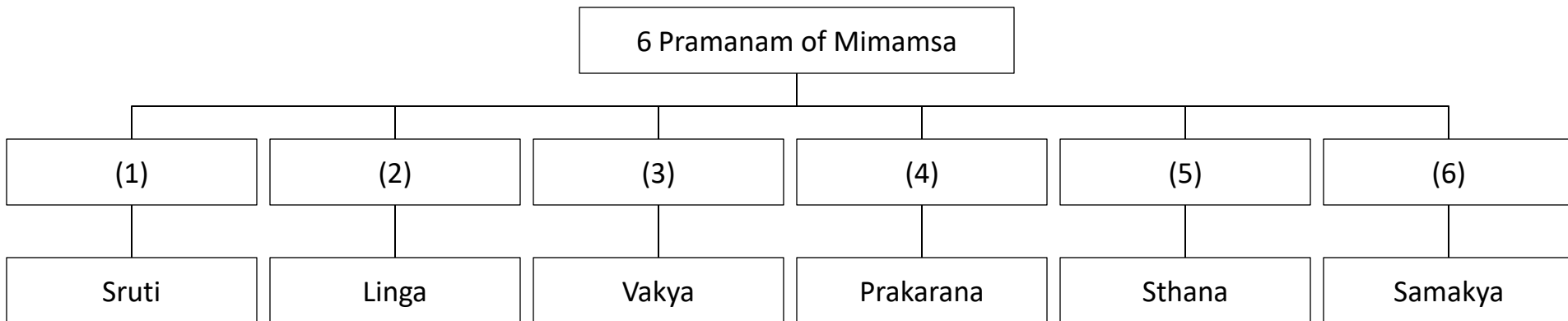
आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा
तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां
वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो
राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं
यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु
माभिगां लिन्दु माभिगाम् ॥ १ ॥

*Ākāśo vai nāma nāmarūpayornirvahitā te yadantarā
tadbrahma tadamṛtaṁ sa ātmā prajāpateḥ sabhāṁ
veśma prapadye yaśo'haṁ bhavāmi brāhmaṇānāṁ yaśo
rājñāṁ yaśo viśāṁ yaśo'hamanuprāpatsi sa hāhaṁ
yaśasāṁ yaśaḥ śyetamadatkamadatkaṁ śyetaṁ lindu
mābhigāṁ lindu mābhigām.*

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

- Prayer of Upasaka
- Prayer Favorable to Badari.
- Prajapathe Sabam Veshma Prapadye.
- Oh Lord, I should reach golden Palatial Hall of 'Hiranyagarbha' in Brahma Loka, Coming to Brahma Loka Only.
- If Badari claims, Jaimini says Prajapathe Reshma is Brahman.
- Golden Hall is Dictionary meaning.
- Don't take Mukhya Artha.
- Take Brahman Only.
- Na Ch Karye.

- What reason he gave?
- Before prayer – Beginning of section Chapter 8 – 14 – 1, First line Param Brahman is talked.
- Akashvani Nama Rupovai Tad Brahma.
- All pervading Brahman is beginning of section = Prakaranam, Context.
- Prakaranarthe, all pervading Brahman, Interpret, intermediary stage also.
- Because of Prakaranam, should refer to Brahman only.
- Prakarana, one of 6 Pramanam of Mimamsa.



- Context - valid means of interpreting Shastra.
- This is Jaiminis Argument, which Badari has to refute.
- Shankara refutes as he joins Badari.
- Sruti Vakyam directly mentions Prajapathe Veshma, Brahma Loka Sabha Only.
- W.r.t Prakaranam, Total section, means Param Brahma.
- There is fight between two Pramanas.

Sruti Vakya	Prakaranam
<ul style="list-style-type: none"> - Badari - Reveals Brahma Loka 	<ul style="list-style-type: none"> - Jaimini - Total Context - Reveals Brahman

- Which one is more powerful when both contradict each other?
- Jaimini = Sruti Linga Vakya, Samana, Sthana, Prakarana in Purva Mimamsa Samanvaya.
- Para Daurbalyam Arthaha.

Vipakshat :

- Jaimini holding.
- Prakara Pramanam is weaker, than direct Sruti Vakya. Pramana, is stronger which Badari, Shankara holds to.
- Prajapathe Sabam – Sruti Vakya Prakarane, Brahma Loka Sabha only, Not all pervading Brahman which is based on Prakaranam, Weaker Pramanam, third argument of Jaimini refuted.
- General series of Arguments by Shankara later.

d) Travelling and reaching infinite goal is illogical – First argument of Badari, Shankara re-establishes.

- Bakta after death travels and reaches all pervading God.
- How nobody applies Intellect?
- How can you travel and reach all pervading Bhagwan.
- If Bhagwan is limited in Vaikuntha, Kailasha , travel understandable.

Sandhya Vandhanam : *Achamanam*

अच्युताय नमः अनन्ताय नमः गोविन्दाय नमः

Achyutaya namah I Anantaya namah I Govindaya namah I

By these actions the various parts of the body are sanctified and the person is made fit to proceed with the worship.

- God is all Pervading, No question of reaching.

e) Jaimini :

- Travel from one part of Brahman to another part of Brahman.
- Travel from one part of earth, Bombay to Singapore possible because earth has parts.

f) Bhuloka, Vaikunta, Part of Bhagawan.

- No superior Virtues Bhagawan.
- Not so much Anandam for Bhagawan in Vaikunta loka or Bhu Loka Vaikuntam – Srirangam.
- Inferior Ananda, Security not possible.
- Earth dirty, Singapore clean.
- Bhu Loka has parts, Superior – Inferior attributes.
- Upanishad does not accept parts for Bhagawan.
- Bhagawan is defined as Nirvyavam, Nirvikalpam, Nishkalam.

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- Kala = Part.
- All pervading space is partless.
- Bhagawan partless, therefore, one part not inferior or superior.
- **Body with parts :**

Leg – Dirty

Face – Clean

- Bhagawan attributeless, gradation not possible in Bhagawan.
- Space in dirty room, not dirty space, or in clean room clean space.
- Space dirty means floor dirty.
- Space has no gradation in different places.
- How can Nirguna Brahman have gradation in different Lokas.
- All pervading Bhagawan is here also.
- No need to go to Bhu Loka Vaikunta Sriranga or Vaikunta.
- Can get in Astika Samajam.
- Enjoying going Ok - not for reaching Bhagawan.
- Bhagawan Part less, gradation less, attributeless, all pervading, No question of travelling.

g) Destination God to be reached must be distinct from traveller

- Traveller and destination to be reached must be different.
- I want to go to Ganga.
- Difference exist between reacher subject and reached object, Traveller and travelled.
- Gantru , Gantavaya bheda is there.
- This is precondition for travelling.
- If Jivatma has to reach Paramatma, there has to be difference.
- Bhagawan must be different.
- Like Bharat Milap, Embracing
- I walk 5 feet, He walks 10 Feet.
- Kundalini Yoga, Jiva will travel from Muladhara to Paramatma at top.
- Goes from Swadhistan, Manipur, inch by inch, stops stranded like local train.
- On Sahasram, Shunts, Joins Paramatma.

- At union Amruta Dhara flows down.
- Quantity of Amrutam one and half spoon.
- All sweat on head, Illogical.
- Only Symbolic.
- Muladhara , he is impure with ignorance, with Punya Papam, travel upwards, means in Karma Yoga for Mala Nivritti, Upasana Yoga for Vikshepa Nivritti.
- Say symbolically Kundalini Rising.
- If actual travelling, what travels and reached has nothing to do with Jivatma / Paramatma – Aikyam.
- Jiva need not unite with Paramatma saying Tat Tvam Asi Svetaketu.
- Others question Aikyam.
- Previous Adhikaranam :
Jivatma neither different or part of Paramatma, but identical with Paramatma.
- Shankara reestablishes to show Aikyam is possible, no travel is possible.
- Aikyam Sthapanam, Gathi Nivrittiartham.
- Brahma Sutra : Chapter 2 – Pada 3 - 12th Adhikaranam
Jnanadhi Adhikarana – Atmadhikarnam
- Brahma Sutra : Chapter 3 – Pada 2 - 5th Adhikaranam
Ubhayalinga Adhikaranam
- Shankara brings here Analysis, Nature of Jivatma / Paramatma and their relationship.
- Infinite Jiva and Paramatma Chaitanayam.
- No relationship, One and same.

Second Point :

- No question of travel required.

Third Point :

- Brahm Sutra : Chapter 4 - 2 – 6th Adhikaranam
Pratishedadhikaranam
- Upanishad says Jnani reaches Brahman without travel.

Brihadaranayaka Upanishad :

तदेव श्लोको भवति ।

तदेव सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किंचिह करोत्ययम् ।

तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः ; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tad eṣa śloko bhavati:

tad eva saktah saha karmaṇaiti

liṅgam mano yatra niṣaktam asya;

prāpyāntaṁ karmaṇas tasya yat kiṁ ceḥa karoty ayam.

tasmāl lokāt punar aiti asmai lokāya karmaṇe

iti nu kāmayamānaḥ; athākāmayamānaḥ, yo'kāmo

niṣkāma āpta-kāma ātmā-kāmaḥ, na tasya prāṇā utkrāṁanti,

brahmaiva san brahmāpyeti || 6 ||

Regarding this there is the following verse : Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

- Jiva does not travel to reach Brahman.
- Atha Brahma Samshnute.
- Jnani attains Brahman here itself, Jnani attains Brahman without travel.
- How Upasaka travels you say?
- Destination same – How travel ?
- No question of reaching Brahman by travel.

Shankara goes to other topics :

- Brings Purva Mimansa arguments.
- 5th Adhikaranam = Gist.
- Krama Mukti is the topic.
- Upasaka obtains Krama Mukti by Shukla Gathi – Reaches Brahma Loka, Attains Jnanam, Attains Krama Mukti.

Sutra 15 :

अप्रतीकालम्बनान्नयतीति बादरायण उभयथादोषात्तत्क्रतुश्च ।

Apratikalambanannayatiti baadarayana ubhayathadoshattatkratuscha ।

Baadarayana holds that (the superhuman being) leads (to Brahmaloaka only) those who do not take recourse to a symbol of Brahman in their meditation; there being no fault in the twofold relation (resulting from this opinion) and (it being construed on the doctrine) as is the meditation on that (i.e., Brahman) so does one become.[IV – III – 15]

General Introduction :

- 6th Final Adhikaranam of third Pada – 2 Sutras.
- Apratikalambanadhikaranam.

Topic :

- Word in Chandogya Upanishad - Same sentence as previous Adhikaranam.

Chandogya Upanishad :

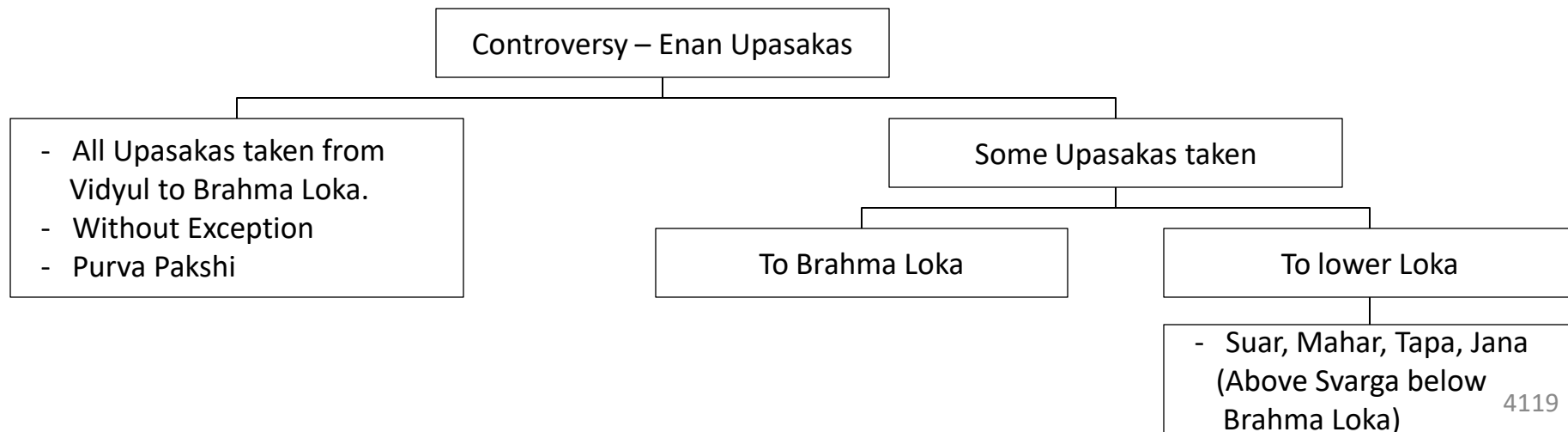
अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
नार्चिषमेवाभिसंभवन्त्यर्चिषोऽह-रह
आपूर्यमाणपक्ष्मापूर्यमाणपक्षाद्यान्षडुदङ्ङेति
मासाँस्तान्मासेभ्यः संव-त्सरं
संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष
देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं
मानवमा-वर्तं नावर्तन्ते नावर्तन्ते ५

Atha yadu caivasminchavyam kurvanti yadi ca
narcisamevabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapakسادudanneti
masamstanmasebhyah samvatsaram
samvatsaradadityamadityaccandramasam candramaso
vidyutam tatpurusomanavah sa enanbrahma gamayatyesa
devapatho brahmapatha etena pratipadyamana imam
manavamavartam navartante navartante II 5 II

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]

Saha	Enan	Brahma	Gamayati
<ul style="list-style-type: none"> - Special messenger - Amana Purusha 	<ul style="list-style-type: none"> - Who - Pronoun - Find out Noun - Upasakas travelling after death 	<ul style="list-style-type: none"> - Brahma Loka 	<ul style="list-style-type: none"> - Leads

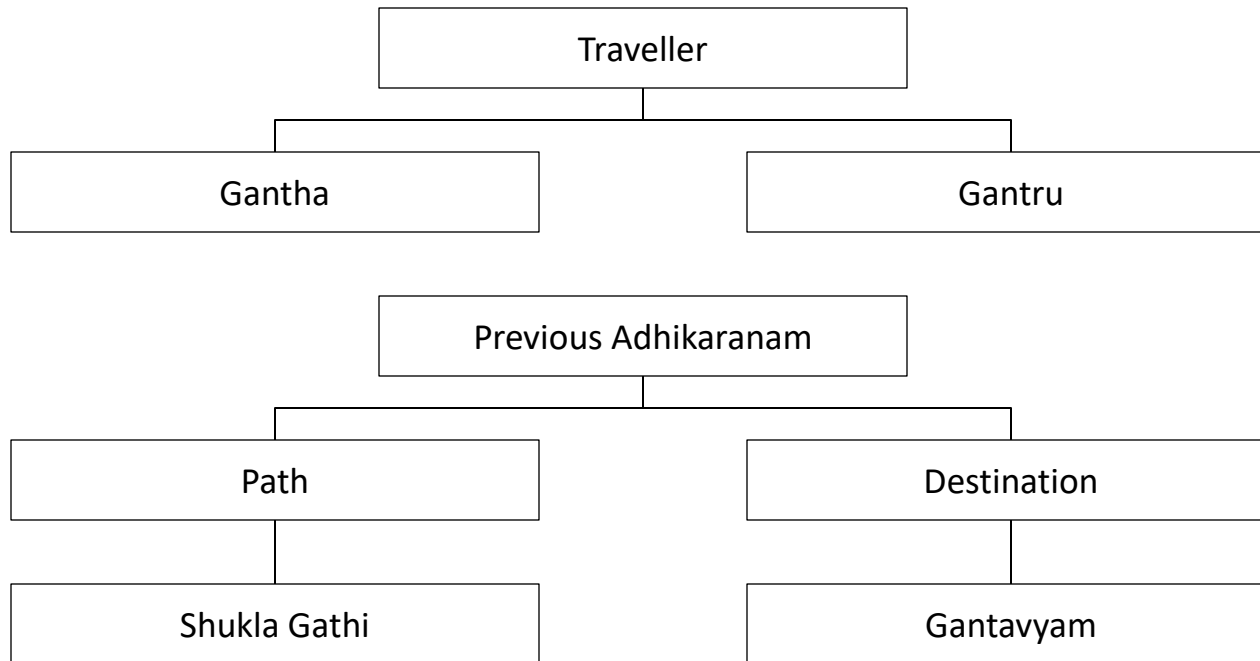
- Reach 10th Vidyul Loka out of 13.
- Upasakas Assembled in Vidyul Loka.
- In that place special messenger has come.
- Amanava Purusha travel downward from Brahma Loka to Vidyul Loka.
- Upasaka go up from Brahma Loka.



- Intermediary Lokas they go, take appropriate body, while travelling, do not experience Sukham, Dukham upto Vidyul Loka.
- Take appropriate Loka as per Upasana.

Topic :

- All go to Brahma Loka, or some,



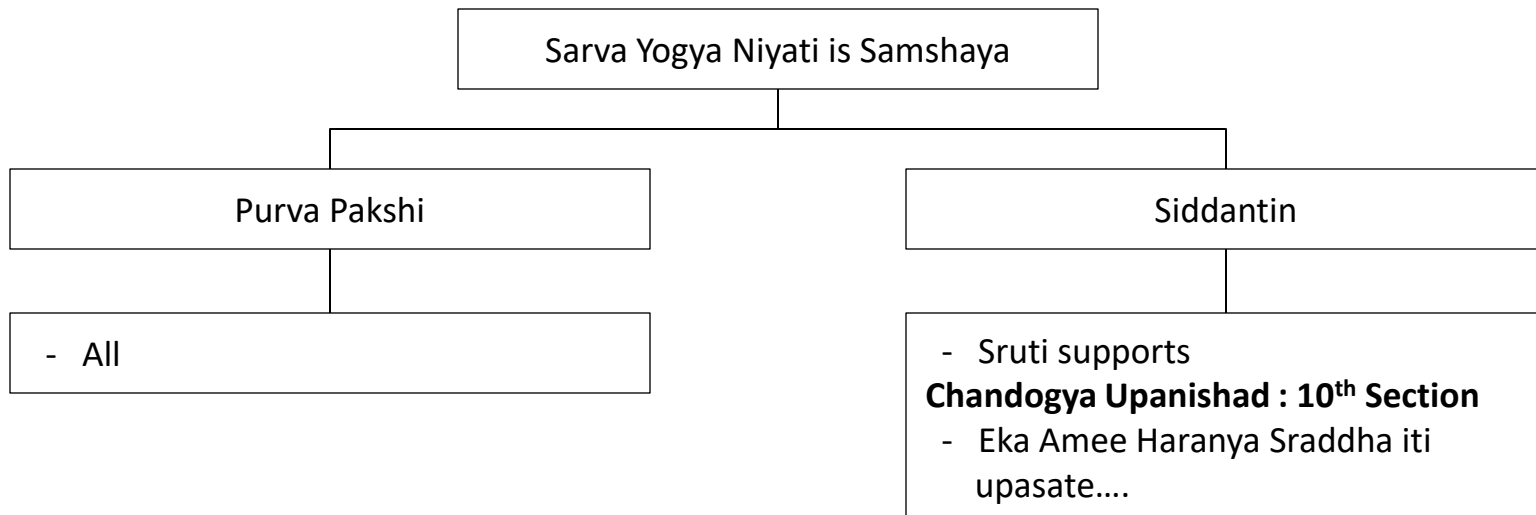
Lecture 375

Sutra 4 – 3 – 6 – 15 : (2 Sutras - 15 and 16)

- Upasaka as though in sleep travel.
- Karya Karana Sangatah is Sampinda Karana Grama.
- As though in coma, Deep sleep condition, without Boga – experience.
- They are being escorted by Devatas upto Vidyul Lokas.
- From Vidyul Loka to Brahma Loka by Amanava Purusha.

Example :

- Like travelling in train while sleeping.
- Who will determine path?
Devatas know destination like train driver.
- Require Athvahika Devtas.
- Upasaka Jivas don't know anything, Devatas know.
- Brahma Gamayati, 'Hiranyagarbha' who is in Brahma Loka.



- Whoever practices Upasana will go .

General Statement :

- All Upasakas.

Vyasa :

अनियमः सर्वासामविरोधः शब्दानुमानाभ्याम् ।

Aniyamah sarvasamavirodhah sabdanumanabhyam ।

There is no restriction (as to the going on the path of the gods for any Vidya). There is no contradiction as is seen from the Sruti and Smriti. [III – III – 31]

- In case of all Upasakas travelling by Shukla Gathi, Phalam = Brahma Loka Prapati.

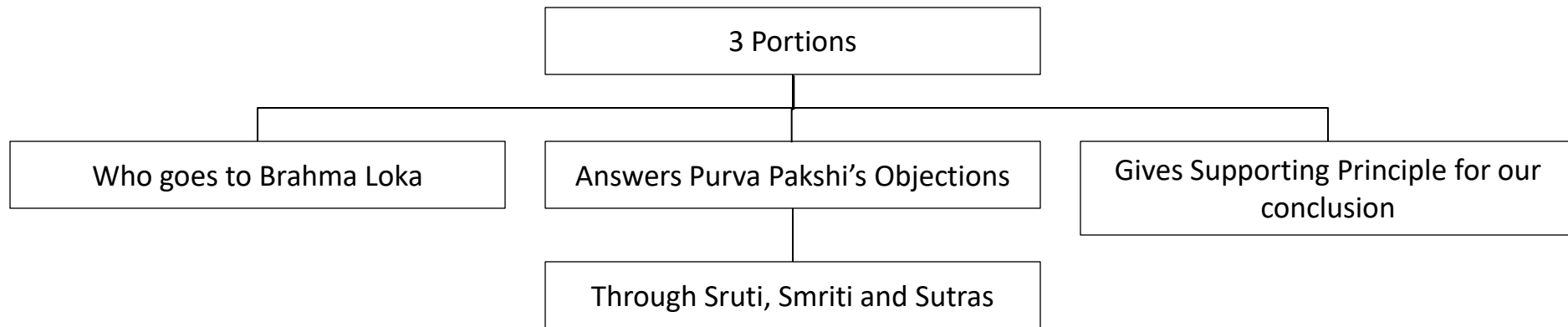
Gita :

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८.२४ ॥

Fire, light, daytime, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

- All don't go – Some don't go to Brahma Loka.
- Have entry upto Vidyul Loka, Some debarred, No Visa.
- Sent to some other loka for Sukham Dukham Anubhava.
- Lower than Brahma Loka, Not Brahma Loka, Superior to Svarga Loka, inferior to Brahma Loka Mahar, Jana, Tapa...
- All Karmis without Upasana go to Svarga.
- Upasaka superior to Ritualist.
- Krishna Gathi takes one to Svarga.
- Shukla Gathi takes one to Higher Loka.

General Analysis of Sutra 15 :



Vyasa divides Saguna Upasaka in 2 Types :

a) Direct Upasakas :

- Meditate on Saguna Brahma as described in Shastras.

Taittiriya Upanishad :

स य एषोऽन्तरहृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः । अन्तरेण तालुके ।
य एष स्तन इवावलंबते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले ॥ १ ॥

Sa ya eso'ntarhrdaya akasha I
tasminnayam puruso manomayah I
amrto hiranmayah I antarena taluke I
ya esa stana ivavalambate I sendrayonih I
yatrasau kesanto vivartate I vyapohya sirsakapale II 1 II

Here in this space within the heart resides the intelligent, imperishable, effulgent Purusa or Entity. Between the palates, that which hangs like nipple (the Uvula), that is the birthplace of Indra, where the root of hair is made to part, opening the skull in the centre. [I – VI – 1]

Taittiriya Upanishad :

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।
सुवरित्यादित्ये । मह इति ब्रह्मणि ।
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । आकाशशरीरे ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्व ॥ २ ॥

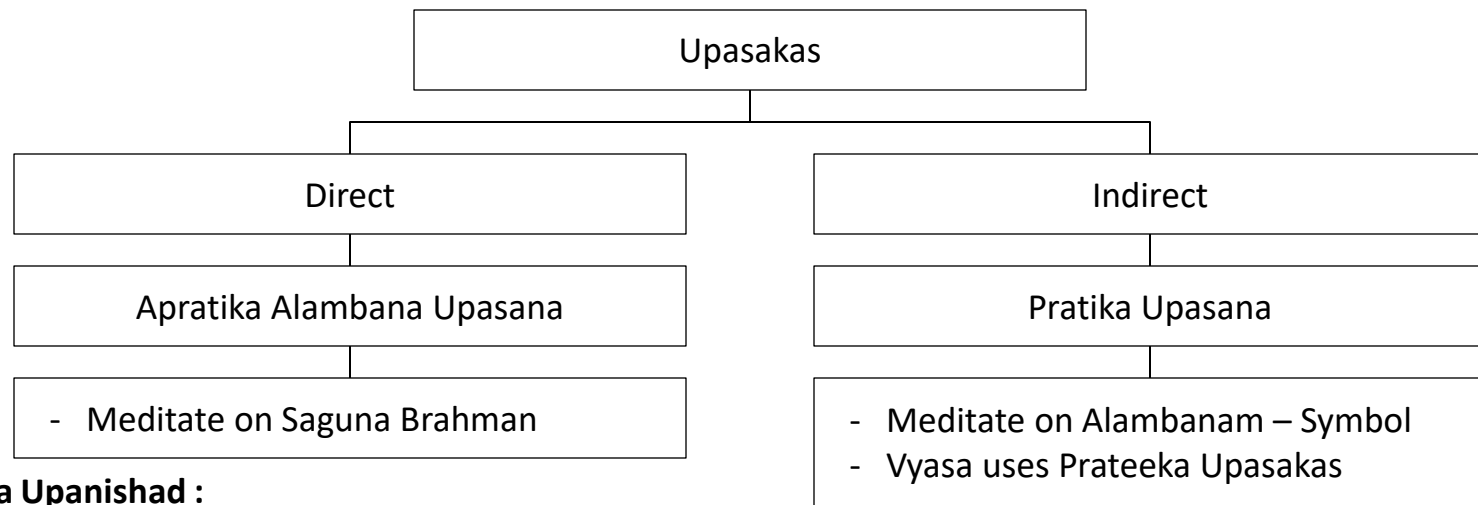
**bhurityagnau pratitisthati I bhuva iti vayau I
suvarityaditye I maha iti brahmani I
apnoti svarajyam I apnoti manasaspatim I
vakpatiscaksuspatih I srotrapatirvijnanapatih I
etattato bhavati I akasasariram brahma I
satyatma pranaramam mana anandam I
santisamrddhamamrtam I iti pracinayogyopassva II 2 II**

With the word Bhuh, he stands in fire; in the air in the shape of Bhuvah ; as suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the Lord of speech, Lord of the eyes, Lord of the ears, the Lord of knowledge. The he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient yoga culture, meditate. [I – VI – 2]

- Hiranyagarbha's Description given, virtues given.
- With those virtues, Ishvaras meditated upon, called direct Upasana.

b) Indirect Upasakas :

- Don't meditate on Saguna Brahman but invoke Saguna Brahman upon symbol and thereafter meditate on Symbol only.
- Don't think of 'Hiranyagarbha' – think of Symbol.
- Focus on lines of Shaligram, Colors, Weight etc.,
- Virtues Of Hiranyagarbha dropped, meditate on Shaligram's Features.
- Meditator does not think directly of Saguna Brahman – Hence indirect Saguna Brahman Upasaka.

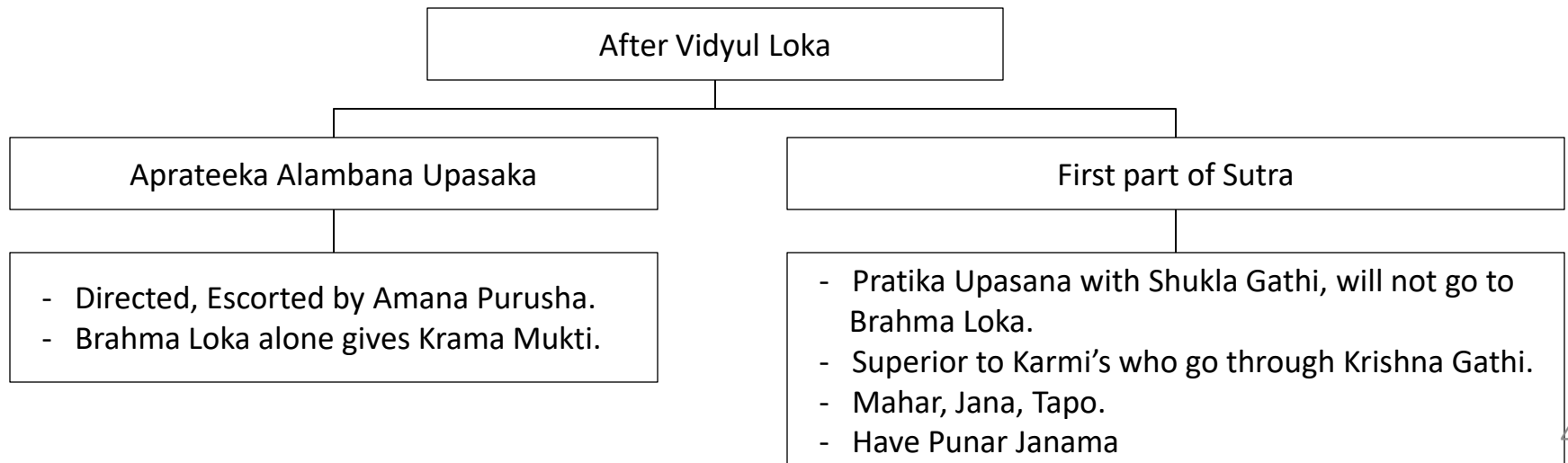


Chandogya Upanishad :

- Gives big list 7th Chapter - Section 1 – 14.
- Nama, Vak, Mano, Akasha, Vayu, Vidyut, Brahma Upasanas.
- Meditation upon Water... In Water Brahman Invoked.
- Bahuvrihi – Prateekam Alambanam Prateeka Alambanasya Upasana.

Vyasa :

- Both primary and secondary go through Shukla Gathi, Agni Lokam, Vidyul Loka.



Second Part Of Sutra :

Answers Purva Pakshi :

- Sruti, Smriti and Brahma Sutra 3 – 3 – 31.

अनियमः सर्वासामविरोधः शब्दानुमानाभ्याम् ।

Aniyamah sarvasamavirodhah sabdanumanabhyam ।

There is no restriction (as to the going on the path of the gods for any Vidya). There is no contradiction as is seen from the Sruti and Smriti. [III – III – 31]

- Says all Upasaka goes to Shukla Gathi, Brahma Loka.
- All will get Krama Mukti it is said.
- **Gita – 8th Chapter :**
Apunaravritti – Gatihi... Whoever goes to Shukla Gathi, goes to Brahma Loka... Sarvasam – Vyasa used.

Vyasa :

- All Upasaka – is general rule, General statement, Utsarga.
- It has exception, Apavada.
- Brahma Sutra – Chapter 3 – 3 – 31, talks of Utsarga – All Upasakas.
- Brahma Sutra – Chapter 4 – 3 – 15 – Apavada – certain Upasaka will not get Krama Mukti, Exceptional group.
- Sarva Pala Sankochaha – Restriction – Kartavayaha.

Example :

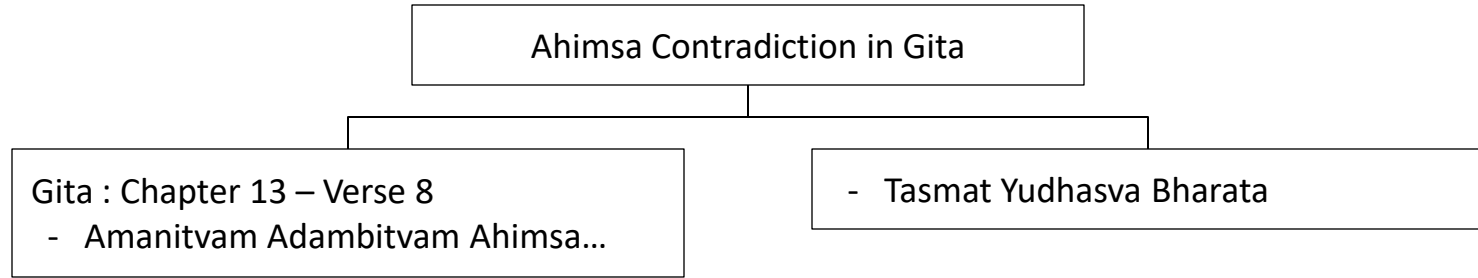
- Na Himsayat Sarvat Butani – Don't injure any human being.
- Sarva Buta Ahimsa = Shastra Vidhi.
- Dharma Rakshanartham.

Gita :

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २.३१ ॥

Further, looking at thy own duty, thou ought not to waver, for there is nothing higher for a ksatriya than a righteous war. [Chapter 2 – Verse 32]

- Arjuna - asked to kill Dhritrashtra.



Gita :

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control.... [Chapter 13 – Verse 8]

- Resolved by restrictive meaning of Shastra.
- Himsa Yogya Vyatirekaha.
- Veda allows animal Sacrifice.
- In all Vidhis, Utsarga and Apavada are applicable – mentioned in Sutra 3 – 3 – 31.
- All Brahma Upasakas other than Brahma Prateeka Upasakas go to Brahma Loka.
- Hence no Dosha.

Third Point :

- Supporting Principle.
- Tat Kratuhu Nyaya – Maxim – Chandogya Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ ३.१४.१ ॥

Sarvam khalvidam brahma tajjalaniti santa upasita ।
atha khalu kratumayah puruso yathakraturasmimlloke
puruso bhavati tathetah pretya bhavati sa kratum kurvita ॥ 3.14.1 ॥

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly.[3 – 14 – 1]

Brihadaranyaka Upanishad :

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः
श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः
काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः
सर्वमयस्तद्वदेतदिदमयोऽदोमय इति; यथाकारी यथाचारी तथा
भवति—साधुकारी साधुर्भवति, पापकारी पापो भवति; पुण्यः
पुण्येन कर्मणा भवति, पापः पापेन । अथो खल्वहोः काममय एवायं
पुरुष इति; स यथाकामो भवति तत्क्रतुर्भवति, यत्क्रतुर्भवति तत्कर्म
कुरुते, यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

sa vā ayamātmā brahma vijñānamayo manomayaḥ prāṇamayaścakṣurmayaḥ
śrotramayaḥ pṛthivīmaya āpomayo vāyumaya ākāśamayastejomayo'tejomayaḥ
kāmamayo'kāmamayaḥ krodhamayo'krodhamayo dharmamayo'dharmamayaḥ
sarvamayastadyadetadidaṃmayo'domaya iti; yathākārī yathācārī tathā
bhavati—sādhukārī sādhubhavati, pāpakārī pāpo bhavati; puṇyaḥ
puṇyena karmaṇā bhavati, pāpaḥ pāpena | atho khalvāhuḥ kāmamaya evāyaṃ
puruṣa iti; sa yathākāmo bhavati tatkraturbhavati, yatkraturbhavati tat karma
kurute, yatkarma kurute tadabhisampadyate || 5 ||

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything - identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil - it becomes virtuous through good acts and vicious through evil acts. Others, however, say, The self is identified with desire alone. What it desires it resolves; what it resolves, it works out; and what it works out, it attains. [IV – IV – 5]

- Kratuhu = Dhyanam, Meditation in this context.
- As a person thinks, so he gets result.
- Present crystalises into future personality.

Chandogaya Upanishad :

- Yata Kratuhu, asmin loke purushaha bavati.
- Whatever thoughts in this Janma, so he becomes in next Janma.
- Shastra - Extends to future Janmas.

Gita :

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

- What a person thinks seriously at death, he becomes in next Janma.
- Example : Jada Baratha.

Vyasa :

- Tat Kratum Nyaya Supports me.
- Direct Upasakas alone only think Saguna Brahma.
- Therefore, they go to Brahma Loka and have Krama Mukti.
- Indirect Upasakas don't think of Saguna Brahman.
- Think of special symbol only – Atat Kratu's.
- Saguna Brahman Chinta Rahitaha.
- Don't deserve Krama Mukti.

Word analysis :

a) Badarane Iti :

- Vyasa view is that.

b) Nayati :

- Amanava Purusha special messenger leads.

c) Apratikalambanam :

- Direct Brahma Upasaka to Brahma Loka (Other than Prateeka - Upasakas).

d) Ubayatha :

- This 2 fold approach is valid.

e) Adoshat :

- Because there is no contradiction.

f) Cha :

- Moreover.

g) Tat Kratuhu :

- Direct Upasaka is Saguna Brahma Meditator.

Significance :

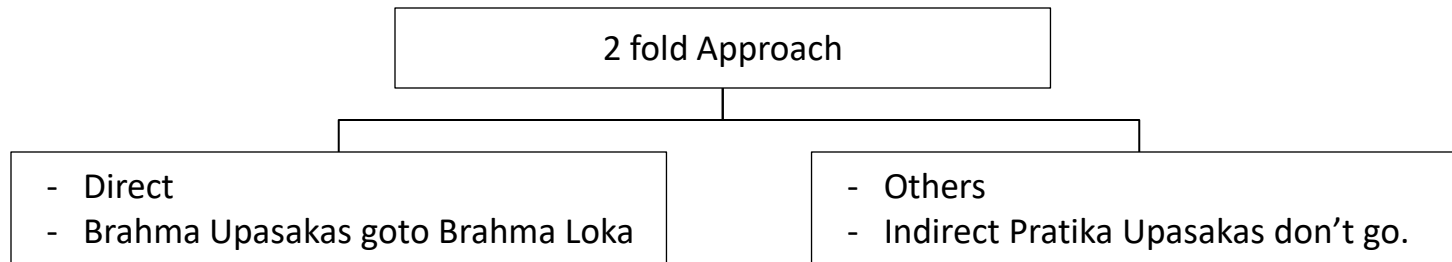
a) Apratikalambanam :

- Direct meditator of Saguna Brahma.
- Pratika Alambaka = Indirect Meditator.
- Dvitiya Vibhakti Object of Nayati = Escorts, leads.
- Amanava Purusha leads direct Upasakas.

b) Iti Badarayana :

- My confusion.

c) Ubayath Bava :



- Partial divided Approach without Contradiction.

3 – 3 – 31	4 – 3 – 15
<ul style="list-style-type: none"> - All Upasakas go to Brahma Loka - Utsarga - All except indirect Shastra Example : <ul style="list-style-type: none"> - You should not hurt anyone - General rule 	<ul style="list-style-type: none"> - Apavada, exception. - Except others - Danda Yogyatha Sarvam

- By Utsarga, Apavada Principle Contradiction resolved.
- Sarva Pada Sankocha Rupena Contradiction resolved.

d) Adoshat :

- Panchami Hetvarte

e) Tat Kratuahu :

Tat	Kratuhu
Hiranyagarbha Saguna Brahman	Dhyanam

- Direct Brahman Meditator gets Brahma Loka unlike symbol Meditator.

- Ayam Upasaka Tatu Kratuhu Bavati.
- Brahma Loka going Upasaka to 'Hiranyagarbha' is direct Upasaka.
- Simple Meditator is Asat Kratuhu.
- Focusing on lines or weight of Shaligram, Vishnu forgotten.
- Attachment to Idol , Lord forgotten.
- Sentimentally connected to Idol.
- Upasam has become secondary, Gone out of mind, Asat Kratuhu, Does not deserve.
- My person, Tat Kratuhu.
- Tatrum Nyaya support my conclusion is essence of 15th Sutra3

Sutra 16 :

विशेषश्च च दर्शयति ।

Visesham cha darsayati ।

And the scripture declares a difference (in the case of meditation on symbols).

[IV – III – 16]

- Supporting principle to show Pratika Upasaka will not go to Brahma Loka.

Principle :

- Tat Kratum Nyaya.
- Don't think of 'Hiranyagarbha' or Ishvara.
- Doesn't deserve Brahma Loka.
- Here Sruti supports Chandogya Upanishad - Chapter 7 – Section 1 – 14 - Pratika Upasaka Section.
- Each section talks of one Prateekam.

a) Nama Brahma Upasana :

- Meditator on Vedic word as Symbol.

b) Vak Brahma Upasana :

- Speech is Prateekam.
- Nama, Sankalpa Brahma at the end of each Upasaka, Distinct worldly result mentioned.

c) Annam as Brahman Upasana Phalam :

- Will get plenty of Good Annam.

d) Jalam Brahma Upasanam :

- will have Water.
- If all taken as Saguna Brahma Upasana, then all should go to Brahma Loka and get Krama Mukti.

Chandogya Upanishad :

- Does not talk of Brahma Loka and Krama Mukti.
- Depending on Symbol, different results given.
- In Prateeka Upasana, Prateeka Pradhanam not Brahma Pradhanam.
- If all were Saguna Brahma Upasana, all would have got same result.
- Phalam depends on Prateekam in Prateeka Upasana.
- Therefore No Krama Mukti.

Word Analysis:

a) Cha:

- Moreover.

b) Darshayati :

- Sruti reveals Visesham.
- Distinct Result for Indirect Prateeka Upasana.

Significance :

a) Vishesham :

- Distinct, Different Results, Distinct from Brahma Loka and Krama Mukti, Brahma Loka Vyatirikta Phalam.

b) Darshayati :

- Sruti Reveals.
- Chandogya Upanishad – Chapter 7 - Section 1 – 14
- Amanava Purusha will leave them in Vidyul Loka.

c) Cha:

- Joins Sruti support.
- Alongwith Tat Kratun Nyaya given in Sutra 15 – 6th Adhikaranam over.

Lecture 376

3rd Pada – 5th Adhikaranam :

- Saguna Upasakas Gathi through Shukla Marga and Brahma Loka Prapti.

1 – 4 Adhikaranam	5 th Adhikaranam	6 th Adhikaranam
<ul style="list-style-type: none">- Gathi / Merger- Main topic- Gathi Vichara	<ul style="list-style-type: none">- Brahma Loka Prapti- Goal, Destination- Gantavya Vichara	<ul style="list-style-type: none">- Prasanga Adhikaranam- Incidental topic

- Gantha – Traveller.
- All Upasaka travelling by Shukla Gathi don't reach Brahma Loka.

General Rule :

- All Saguna Brahma Upasakas will go to Brahma Loka.
- Saguna Brahma Prateeka Upasakas will not go to Brahma Loka.
- Go only upto Vidyul Loka.

General Rule :

a) Pramanam :

Chandogya Upanishad :

तद्य इत्थं विदुः। ये चेमेऽरण्ये श्रद्धा तप इत्युपासते
तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्हेति
मासांस्तान् ॥ ५.१०.१॥

मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म
गमयत्येष देवयानः पन्था इति ॥ ५.१०.२॥

Tadya ittham viduh | Ye ceme'ranye sraddha tapa ityupasate
te'rcisamabhisambhavantyarciso'harahna
apuryamanapaksamapuryamanapakساديانشادوداننتي
masamstan II 5.10.1 II

masebhyah samvatsaram samvatsaradadityamadityaccandramasam
candramaso vidyutam tatpurusomanavah sa enanbrahma
gamayatyesa devayanah pantha iti II 5.10.2 II

Those who know this [about the five fires], and those who live in the forest practising austerities with faith – they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the path of the gods. [5 – 10 – 1 & 2]

b) Gita :

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८.२६ ॥

The path of light and the path of darkness available for the world are both verily thought to be eternal; by the one, the path of light, a man does not return and by the other, the path of darkness, he returns again. [Chapter 8 – Verse 26]

c) Brahma Sutra :

अनियमः सर्वासामविरोधः शब्दानुमानाभ्याम् ।

Aniyamah sarvasamavirodhah sabdanumanabhyam ।

There is no restriction (as to the going on the path of the gods for any Vidya). There is no contradiction as is seen from the Sruti and Smriti. [III – III – 31]

d) Chandogya Upanishad :

- Chapter 7 – Section 1 – 14.
- Principle Used.
- Sat Kratu Nyaya
- Sruti + Yukti Pramanabhyam exception pointed and established.
- Exception = Saguna Brahman Prateek Upasaka will not go to Brahma Loka.
- Brahma Upasaka are primary Meditators.
- Brahma Pratima Upasakas are Secondary Meditators.

- Therefore, they don't complete Journey. Don't go to Brahma Loka.
- Go to Vidyul Loka, Detour, take Birth in Mahar, Jana, Tapa, Loka.
- Will have to return.
- Krama Mukti not possible for Prateeka Upasakas.
- One More point in Shankara Bhashyam.
- By Tat Kratun Nyaya, direct Brahma Upasakas go to Brahma Loka.
- Secondary indirect Upasakas don't go, don't think of Brahma - thinking of Symbol only, Not Directly.
- For This rule there is an exception.
- Tat Kratun Nyaya Rule Exception.
- As person meditates, So he becomes later, exception Panchagni Upasakas.
- Chandogya Upanishad - Chapter 5 – 3rd Section.
- Brihadaranyaka Upanishad- Chapter 6 – 2nd Brahmanam.
- Various stages Visualised as Agni Tatvam.
- Svarga Loka [1], Mega [2], Prithvi [3], Male Parent [4], Female Parent [5] are Panch Agni Tatvams.
- Each stage through which Jiva Travels seen as Agni Tatvams.
- Each stage meditated as Agni.
- Jiva entering and coming out visualised as Homa and Homa Phalam.
- Student entering College (Homa) coming out (Homa Phalam).
- College = Homa Kunda = Agni.
- Parents offering children into college = Fire.
- Children coming out as refined, reformed = Phalam.
- This is Pancha Agni Upasana.

- Upasaka does not meditate on Saguna Brahman 'Hiranygarbha' or Ishvara.
- He is meditating on Agni Devata Only.
- Panchgani Vidya not primary Saguna Brahma Upasana.
- By applying Tat Kratun Nyaya, should not go to Brahma Loka.

Reason :

- Applied Logic in Brahma Prateeka Upasana.
- Travel via Shukla Gathi, Does not deserve Brahma Loka.
- Panchgani Vidya Upasaka special Exception Goes to Brahma Loka via Vidyul Loka.
- Why this Injustice?

Shankara :

- Sruti mentions it, Apaurusheya Vishaya can't apply logic.

a) Chandogya Upanishad :

- Chapter 5 – 10 – 1 & 2.
- Tad ya ittam viduhu



This type of Upasakas go to Brahma Loka.

b) Brihadaranyaka Upanishad :

- 6th Chapter – 2nd Section.
- Same Phalam.
- Extension to this idea.
- Madhusudana Saraswati in Gita Bashayam.

AA brahma Buvanat Lokaha Punar Avritti Arjuna.

c) Brahma Loka :

- Those who go to Brahma Loka Subject to Return.
- Chapter 4 – 3 – 10 Brahma Sutra.

कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ।

Karyatyaye tadadhyakshena sahatah paramabhidhanat ।

On the dissolution of the Brahmaloika (the souls attain) along with the ruler of that world what is higher than that (i.e., the Supreme Brahman) on account of the declaration of the Sruti. [IV – III – 10]

- Those who go to Brahma Loka Attain Karma Mukti.

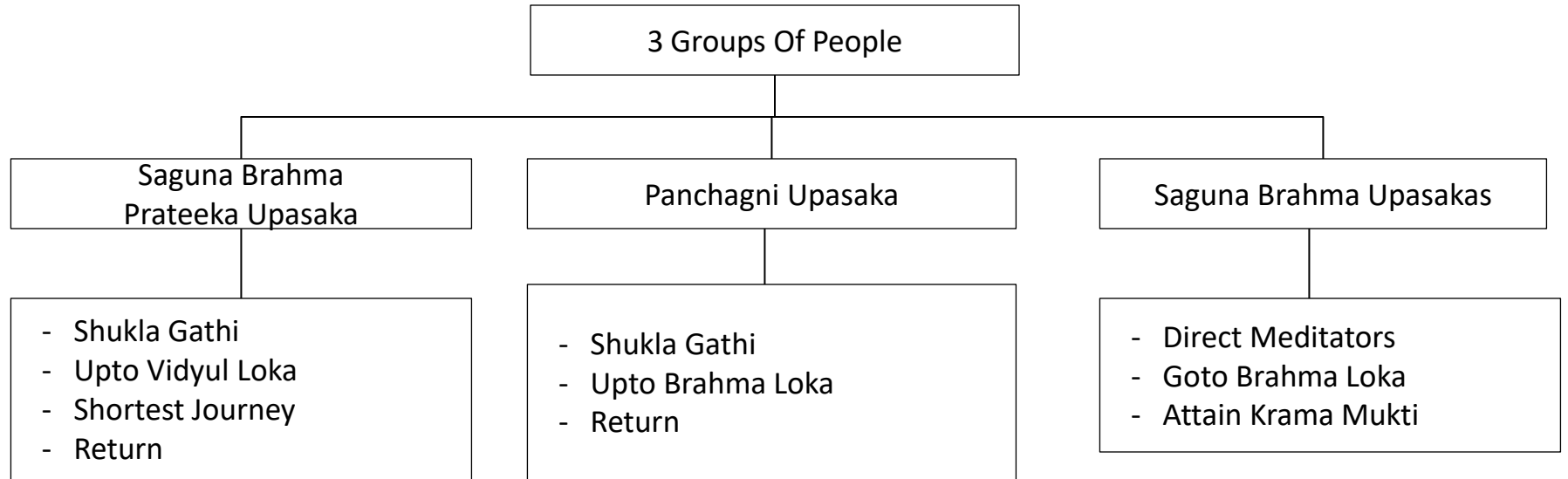
d) Gita :

- Eighth Chapter : Return Brahma Loka Smriti.

e) Chapter 4 – 6th Adhikaranam – Third section :

- Candidate In Brahma Loka get Punaravriti.
- Madhusudhana Saraswati – Both Statement true.
- Saguna Brahman Upasaka go to Brahma Loka by Tat Kratum Nyaya - Get Krama Mukti attain Jnanam and Mukti.
- Panchgani Upasakas went illegitimately as exception; Violating Tat Kratum Nyaya will return.
- Neela Kanta also says Same – In Mahabharata in Chaturdhari Commentary of 100,000 verses.
- Moolartha – Deepika – Madhusudhana's Commentary.

Conclusion :



- 6th Adhikaranam – 16 Sutras – 3rd Pada Over.